A DISCOVRSE of Peters life, peregrination and death.

Wherein is plainelie prooued by the order of time and place, that Peter was neuer at Rome.

With a confutation of such coniectures as are alleaged to the contrarie.

Furthermore that neither Peter nor the Pope is the head of Christs Church.

Also an interpretation vpon the seuenth Epistle of S. Paule to the Galathians, the seuenth Chapter.

Si quid erratur, erramus cum Anglicæ Ecclesiæ etto

AT LONDON
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THE ARGVMENT.

FIrſt I proue by ſcripture that Peter could not be at Rome vntill the 6. or (as Hierom and others collect) vntill the 8. yeere of Claudius. Secondlie I proue by the order of time and place, that he could not be at Rome vntill the ſecond yeere of Domitian, which was after the paſsion of Chriſt 52. or 53. yeeres, which ſhould haue beene after the deſtruction of Ieruſalem: which was after Chriſt 73. yeeres, the 8. daie of September. In the Second diſcourſe, I proue that neither Peter nor the Pope is the head of the church, confuting ſuch obiections as they alledge to the contrarie, wherein you ſhall finde their arguments refelled, their canon lawe confuted, the Popes errours in doctrine detected, their ſyllogiſmes anſwered, and finallie certeine antitheſes betweene Chriſt and the Pope, prouing him antichriſt: with an interpretation vpon the place of Paule 2. Theſſal. 2.

Tetraſtichon.

PEtrus Romanam numquam penetrauit in vrbem,
Efficit id tanto temporis, atque loci.
Si Solymis Petrus Romam veniſſet, amicus
Paulus id haud dubie non tacuiſſet iter.

Aliud.

PEr Lucae Paulique diſerta oracula conſtat
Italiae fines non te tigiſſe Petrum.
Poſt Lucam, Paulumque ſequor veſtigia, certas
Et coniecturas, quas meminiſſe iuuat.

TO THE RIGHT HONO-

rable his singular good Lord, Sir THOMAS WENTWORTH knight, Lord Wentworth, Christopher Carlile wisheth eternall felicitie.

WHether Peter were at Rome fiue and twentie yeeres, or one daie, it neither helpeth nor impaireth the cause. Religion is not grounded vpon Peter: for no man (saith Paule) can laie anie other foundation than Iesus Christ. It hath beene affirmed by ancient authors, that he was not onlie at Rome, but also died there; neuertheleſſe denied of the latter writers by probable coniectures. I, though least of al in knoledge, and inferiour to others in iudgement, thinke it neither preiudiciall, nor derogation to them, to set downe mine opinion in this matter. To gratifie your Honour worthilie, mine abilitie sufficeth not: notwithstanding I craue of your Lordship to accept of these my demonstrations, leauing the iudgement thereof to your honors consideration, by whom I haue beene liberallie sustained these xxx. yeeres. The Lord Iehoua preserue your Honour in felicitie.

Your good Lordships at commandement C. Carlile.

He dishonestieth himselfe, and so much as lieth in him diskameth his maister, who hath diu prentise seauen yeeres, and at the end of those seauen yeeres, neither vnderstandeth his art, neither can shew anie reason thereof, neither is able to profit himselfe or others. Are not we all bound, yea do not we all promise in our Baptisme, and are commanded of God, to shewe out the glories and vertues of him, that hath brought vs out of darknes into light: but it is to be feared, that a number of vs that professe Christ, (though we haue beene prentise to him seauen yeeres, perhaps seauen, seauen, and seauen, neither haue so much knowlepge as to instruct our selues, neither to defend our maister Christ against the Turke, Iew heretike, & antichrist. Will the Turke admit anie man to his religion, that neither can nor will defende Mahomet? Will the Iew receiue anie that is not furnished with the scriptures, falselie interpreted against Christ? Will heretikes accept a man that is ignorant in their erronious opinions? Will Antichrist allow anie man which will not maintaine his idolatrie and superstition? We professe Christ in woords, and outward shewes, notwithstanding we are not able to defend him in the midst of his enimies. Lacke of knowledge causeth manie to holde their peace. Ignorance is the root of error: the contempt of the studie of Gods woord is the high waie to perdition. Who can please him, whose will he knoweth not? Who can procede in his princes affaires, that knoweth not his commission? How can he execute his commissiō, if he neither read it nor vnderstand it? Is he a Grammarian that cannot speake congrue latine: a Logitian that cannot reason probablie? A naturall Philosopher, that knoweth not the generation and causes of raine, winde, blowe, and such meteorologicall things? Is there anie Surgeon that hath not read Ioannes de Vigo, or Alexander Benedictus? Or Physician that is ignorant in Hipocrates, or Galen, or Celsus? And shall ignorance who is condemned of all artificers commend a christian? I therefore the least of all the members of Christ, hearing dailie antichrist and his artificers (I meane the Pope and the papists) so cunning in the canon lawe, and popish doctors, that there is nothing in them that they do not both exactlie vnderstand & also vtter to the maintenance of their head the Pope, thought it necessarie somewhat to saie and to refell their errors. Among the which this is not the least, that the papists go about to proue the Pope to be head of the church, which vnreasonable errour, being plainelie in these two little treatises confuted, I doe here offer vnto the freendlie view and fauorable construction of all such as desire the vtter confusion of antichrist, and the perfect establishment of Christs religion: being in good hope that this my trauell, of the godlie shall be deemed none other, than such as shall please Christ, displease antichrist, be accepted to all christians, greeuous to all antichrists, pleasant to all professours of Christ, bitter to all his aduersaries, and (as I trust) a plaine ouerthrowe of the Romish Synagog.

THE FIRST DISCOVRSE,

wherein is proued, that Peter was neuer at Rome.

PETER before Christes passion and death did not depart out of Iewry, but was either with Christ, or with other of the Apostles, as is prooued by these places: Mat. the w. 4. vers. 18. cap. 8. ver. 14. cap. 10. vers. 2. cap. 14. ver. 28. cap. 15. ver. 15. cap. 16. ver. 16. 17. 22. cap. 17. vers. 1. 26. cap. 18. verse 21. cap. 19. vers. 27. cap. 26. ver. 33. 35. 37. 69. 75. Mar. cap. 1. vers. 16. cap. 3. vers. 16. cap. 5. ver. 37. cap. 8. ver. 29. cap. 11. vers. 21. cap. 13. vers. 3. cap. 14. ver. 29. 33. 37. 54. 66. ca. 16. ver. 7. Luk. 5. v. 3. 5. 8. 10. cap. 6. v. 14. & 8. ver. 51. & 9. ver. 28. 32. cap. 12. ver. 41. cap. 22. ver. 31. 34. 55. 60. John. 1. verse 42. cap. 18. ver. 11. 15. 16. 17. 18. 25. cap. 20. ver. 3. 6. cap. 21. ver. 2. 7.

¶ Where Peter was the first yeare after Christes Ascension.

THE first yeare after the death and resurrection of Christ, he was with the rest of the Apostles on the mount of Olyuet, beholding the Ascension of Christe, and then returned to Hierusalem looking for the discending of the Holy Ghoste, and there with the rest did chose Mathias in the place of Iudas, and made an eloquent Oration, Act. 2. from the 14. ver. vnto the 41. And he taried at Hierusalem and cured a lame man, and in the Temple made an excellent Oration. Than was he with the reste of the Apostles layde in Prison, and the next daye let out, and examined by what power they had cured the lame man, vnto whome Peter aunswered effectually, neither went he out of Iudea that first yeare after Christes Ascension, as appeareth manifestlye. From Hierusalem the Apostles sent Peter and Iohn to Samaria, where Phillip the Deacon had laide the foundation of Christes Religion, and had con-

where Peter was the first yeare after Christs Ascension. Acts. 1. ver. 9. 10. 11. 12. Act 1. 26. vntill the ver. 41. Acts. 1. 12. Act 3. 6. 7. Act. 3. 12. Act. 4. ver. 3. 6 7. 8. Act. 5. ver. 1. 2. 3. 17. 29. Act 6. 2. Peter sent to Samaria. Act. 8. vers. 14. 15. 16. 20. 21. 22. 23. 24. 25. Act. 8. 13.

Act.8.15
Act.8.25.
The 2.yeare after Christs ascension.
The 3.yeare after Christs ascension.
The 4.yeare after Christs ascension.
Gal.1.16.17.18
Peter at Hierusalem, the 5. yeare after Christes ascension.
Peter at Lidda.
Peter at porte Iaphe.
Act.9.ver.33. 34.40.41.42
Peter with Cornelius at Cesaria.
Act.10.ver.1. 24.25.
The 6.yeare after Christes ascension.
Act.11.ver.2. vnto the 18.
The 7.yeare after Christs ascension.
The 8.yeare from Christs ascension.
From the death of Christ 11.yeares.
Where the disciples were first called Christians.

uerted the Samaritanes. Peter and John obteyned by prayer, that they might receiue the holy Ghost. Peter and John after they had preached in Samaria, returned to Hierusalem, & there he remayned vntill the seconde yeare after Christes Ascension: in the which yeare Paul was conuerted to the faith, as he went to Damascus, where he preached immediatly. And in Arabia where he preached 3. yeares, and then returned to Hierusalem, where Peter was with the reste of the Apostles: Read diligently the first chapter to the Galatians, ver.16.17. 18. Act.9.ver.23.24.25.26.27. in which verses, conferred with the 17. & 18. of the first chapter to the Galathians, ye shal vnderderstand, that after Paule had spent three yeares in preaching in Arabia & at Damascus, which is a Cittie of Siria neare vnto Arabia, he went (beeing let down by the wal in a basket) from Damascus to Hierusalem, wher he did find Peter and James with other Disciples: Neither was Peter at any time hitherto out of Iudea. In Iudea he came to Lidda, a towne of Judea, where he cured Aeneas, who had bene sicke of the palsie eight yeares: and at porte Iaphe in Judea, hee restored Tabitha to life. From porte Iaphe Peter was sent for to Cornelius, who was a Centurian at Cesarea a citie of Judea also. Peter, whē he had instructed and babtized Cornelius and his housholde, returned to Hierusalem, where the circumcised reproued him for vttering the Gospell to the Gentiles, whome he pacifieth, and perswadeth by his oration. This was the sixt yeare after Christes passion, and the fifth yeare after Paules conuersion. All that time that Paule was out of Hierusalem in Tharsis a Citie of Lycia, frō whence Barnabas fetched him to Antioch a citie of Syria was Peter at Ierusalem, & from thence Peter went to the same citie of Antioch, where Paul reproued him because that he withdrewe himselfe from the Gentiles, with whom he did eat, before ẏ James came in with certaine that were circumcised, whom Peter feared to offend. And this was 10 yeares from ẏ cōuersion of Paule, & the 11. from Christes passion, which is not onely proued by order of time, but also it is noted Galat.2. ver.11.12.13.14 Act.13.2. All the time that Paul & Barnabas were with the gentiles ẏ Antiochians, Peter

ter remained at Hierusalem till their returne, saving that hee conueyed himselfe at that Easter when Herod Agrippa was there, for Herode Agrippa came from Cesarea to Jerusalem at ỳ feast of Easter, what time he beheaded James, & laid Peter in prison, as is euident in ỳ 1.2.3.4.5. & 9. ver. of the 12. Chap. of the Acts. And this was the 12. yere from Christ his passion, & the 11. frō the conuersion of Paul. Peter fearing the tiranny of Herode Agrippa, after ỳ the Angel had deliuered him out of prison, conueied himselfe out of the way, & as the text saith, in to an other place, vntill Herode Agrippa should depart from Hierusalem, which was immediatly after Easter, purposing in his mind to make war with the Tyrians & Sydonians. The said Herode Agrippa, a great defender of the Jewes laws and ordinaunces, and a persecutour of Christians, died miserably the same 13 yeare after Christs passion, which was the thirde yeare of the Emperour Claudius. For Agrippa the same yeare of Claudius was striken with the Angel, eaten with wormes, and died miserably. Thus may you see euidently ỳ Peter wēt not out of Iudea vntill the fourth yeare of Claudius, nor then neither vntil the death of Claudius, as I shall proue a litle after. Thus you may see, ỳ Peter was at Jerusalem & in Iurie, ỳ first, 2. & 3. yeres of Claudius, as is euidētly proued by Luke in the Acts of ỳ Apostles. Is it possible that Peter could come to Rome the 18. day of January, and in the 2 yeare of Claudius, which was 42 yeares after Christs birth: & to haue gouerned there 24 yeares, 5 monethes, and 12 dayes, as Mercator noteth out of Onuphrius: and notwithstanding he was at the counsell holden at Hierusalem the 48 yeare after Christs birth: which was six yeares after? If this be so, as it is by the Acts of the Apostles written by S. Luk Act. 15. then could not he be at Rome 24 yeres. Now let vs consider what place this was, that Luk saith ỳ Peter cōueied himself to, least that they should saye, that he conueied himselfe to Rome. Surelye he hidde himselfe secreately in some place of Iudea, vntill that Herode Agrippa should returne to Cesarea, where he purposed to haue prepared an armie against the Tyrians and Sydonians. Wherfore Herods Agrippa returned after Easter, to Cesarea, where hee died miserablye. The same yeare after

Peter at Hierusalem.

The 12. yeare from Christes ascention.

Act. 12, 17.

Act. 12, ve. 17 19. & 20.

From ỳ death of Christ 13. Iosephus.

Act. 12. v. 13 Peter in Iury the 4. yeare of Claudius.

Act. 12, 20.

Acts.12.verse 26 & cap.24. ver.7.22.24. & cap.25. ver. 12.16.17.18. 25.& cap.26. ver.13.22.28. The 13.14.& 15.yeres after Christ.

the death of Herode, Peter was out of daunger, for Iudea was ruled by the Lieutenants of the Romaynes, as Festus, Lysias, & Felix, which did rather prosse the Iewes, the the Christians, wherefore those 7. yeares that Paule and Barnabas departed from Antioch of Syria vnto the gentiles, Peter was in Iudea, yea, he was at Hierusalem the 16. yeare after Christs passion, and the 15. of Paule his conuersion, as is manifeste: for there maketh Peter an Oration to the brethren; and this was the sixth yeare of Claudius, as is proued by the history of the Actes written by S. Luke. In the 13. yeare of Claudius, at the feast of Pentecost, was Paul cast in prison at Hierusalem, vntil the death of Claudius, and two yeares after, which was 22. yeares after Christes death, and the 2. yeare of Paules conuersion. Let vs nowe consider, that in the 10. yeare of Claudius, and in the 19. after Christes death, Peter was at Hierusalem, Actes 15. and within 3. yeares and 9. monethes after, Claudius was poysoned, so that if Peter had come to Rome in y days of Claudius, he could haue bene there but 3. yeares & 9. monethes: and these 3. yeares and 9 monethes, with 10. yeares more, & the 9. moneths ye spent in Palestina, Syria, Phenice, Pontus, Galatia, Cappadocia, Asia, & Bithinia, as I declare a little after: neither could Peter bee at Rome in anie yeare of Claudius: for till the 9. yeare of Claudius, it is manifest by Luke, that hee was not there. If hee had come the 9 yeare of Claudius, it had bene to hotte for him: for then did Claudius expell from Rome as well the Iewes, as the Christians. It is manifest, saieth Hierome, that Luke ende y his history of the Actes, in or with the fourth yeare of Nero his Raygne, and there sayth hee, euen at Rome, Luke made his History, and was there with Paule, but maketh no mention that Peter was there. Paule in the ende of the 2. yeare being in his hired house at Rome, which was from the birth of Christ 60. yeares, and 27. after his death, the 4. yeare of Nero pleaded for him selfe, and was deliuered from the mouth of the Lyon, so hee tearmeth Nero, then was there none with him, saue onelye Luke, 2 Timo. 4. 11. nay, hee addeth in this verse that there was not one with him, but that euery man had forsaken him. Abdias saith, that Paule suffered

Acts.18.2. Suetonius in Claudio. Hierom de viris illustribus.

Nero a Lion.

2. yeares

8 yeares after Peter, which was the 4 yeare of Nero, for saith Abdias; Paule continued in free custody at Rome, as is specified in the 28 of the Actes, and Paule suffered not till tenne yeares after, that is in the 14 yeare of Nero, moste parte like that Paule suffered, and so it should be that Peter suffred not there at all, or els that Paule suffred ten yeares after Peter: & thus Peter should haue suffered ỳ 4. of Nero, & the could not he haue bene at Rome any more yeres then foure. Epiphanius in Cassocratianis, maketh it vncertaine whether Clemet had imposition of hand by Peter or no, with much other inconstant dealing in ỳ matter. Onuphrius noteth out of an old writing found at Volateris, that Peter came from Rome, and out of Italie, and placed Linus in the Citie of Rome, and Cletus in the suburbes, and came through Greece and Asia to the councell, Volat. lib. 22. but this dooth not agree with Luke Actes 28. 13. and 15. who telleth where Peter was all that while.

What authoritie haue the Papists, which affirme and sweare that Peter went to Rome the second yeare of Claudius? But let vs proceede in the historie of their errours in this matter I will discourse a little after. Peter was appointed at that same time a teacher of the Iewes, & Paule of the Gentiles, for saith Paul, Barnabas & I, were charged to preach to the Gentiles, and Peter, Iames, and John, to the Iewes. Were not the Romaines Gentiles? Was not Paule and Barnabas charged with them? Notwithstanding, after that Peter and John had sufficiently instructed the Iewes, they also taught certain Gentyles. Wherefore vnto the sixth yeare of Claudius, which was the 16 yeare from Christ his passion, and the 15. from Pauls conuersion, Peter neuer departed out of Iurye, saue onelye to Antioch of Syria, as I haue noted before. Nowe I will declare the rest of Peters peregrination, partly by such testimonies as cannot bee refelled, partelie by probable Argumentes, necessarye coniectures, and sufficient reasons. As Peter dyd write to the dispersed brethren in Pontus, Galatia, Bithinia, Capadocia and Asia, so dyd hee preache in them all. Nicephorus writeth that Peter preached in Palestina, Syria, Phœnice, Pontus, Galatia, Cappadocia, Bithinia: and to be briefe, in all the

Act. 15. 7. Theophilus lib. 3. in the conuersiõ of Paul. Beda in Act. Vincent. Gal. 2. 7. 8. 9. Gal. 2. 11. From ỳ death of Christ. 16.

where Peter preached. 1. Pet. 1. 1. Eusebius lib. 3. cap 1. Lib. 2. cap. 35.

Pontus. The 17. & 18. yeare after Christes ascension. where Peter preached.

the quarters of Asia and Europe. Wherefore after this counsell, which is in the 15 of the Actes, he went out of Iury, into Pontus, Galatia, Capadotia, Asia, and Bithinia: them hee instructed, them he visited, them he furnished with the Gospel, them he exhorted to faith, to good workes, to obedience, to temperance, to do their duties: with them he taried, and was conuersant so long, vntil that they had laid a foundatiõ, & builded substantially vpon it. What a long time he taried in Pontus, and what Cities and Townes hée did instruct, and brought from superstition to religion, from Idolatrie to the truth, frõ errour to the right waye, from crueltie to lenitie, and from all iniquitie, to all patience, iustice, and humanitie: he may easily coniecture, who readeth & knoweth the description of Countries. What a number of godly Cities far distante one from another were in Pontus? how many in Bithinia? In the first are Calcedon, Nicomedia, Apamia, Heraclea, and the great citie of Nicea, where that famous counsell was holden, called the counsel of Nice. What shall I speak of Asia, in it standeth Troia, & Ephesus, where Dianas tẽple was had in such honour: Troas with many other mentioned in the Acts of the Apostles. Who doth not know but that Galatia is as great as any of the others. Vnto this S. Paul did write in his epistle to the Galathians, in this country stood Antioch of Pisidia, where Paule made an eloquent oration. Some part of Galatia differeth in longitude frõ other some of it two or three degrees, in latitude fiue or sixe. And Ephesus which standeth in Ionia, a Region of little Asia differeth from Antioch of Pisidia, which is in Galatia, in longitude 7 degrees, in latitude 2. For Ephesus in longitude is 57. 20 minutes, in latitude 27. 4 minuts. And Antioche in longitude 62. 30. in latitude 39. 15. And there is no selle distaunce betweene the cities of Capadocia. Wherefore to passe ouer and through them, leauing any monuments and foundations of Religion, hee must needes haue taried there a long time. Consider the long iourney, the vntowardnes of the people, the hard harted Pontus priests, old rooted superstitions, their forefathers customes, and yet shall and may be easily perswaded, that he must needs continue in these countries

The 19. & 20 yeares after Christes ascension. Act. 19. Galatia.

The 21. & 22 yeares after Christs ascension. Act. 13. 16.

Note euerie degree is 60. miles.

Asia.

The 23. yeare after Christes ascension.

Capadocia.

The 24. yeare after Christes ascension.

a very long time Mantuan writeth that he continued in Cappadocia, Bithinia, Pontus, Galatia, and lesser Asia, 14. yeares. Let it bee that he was not about seuen or eight yeares in all these countries, notwithstanding we must bring the History to the 24. yeare after the passion of Christ, & to the 13. of the conuersion of S. Paul: and this should haue bene the 14. yeare of y Emperour Claudius. Wherefore by this description, & order of time and place, neyther could he be at Rome the 2. yeare of Claudius, neither in his time. And if Peter should haue bene put to death at Rome the 14. of Nero, as y papists affirme, he could not he haue bene Pope at Rome 25. yeres and 7. monethes, but onelye 14. yeares. But nowe I will proceede and declare that he could not be at Rome none of these 14. yeares of Nero, which when I haue proued, what can the Romishe Catholiques, or the Romishe Church haue wherewith to proue their Romish Peter.

Mantuan. Fast. 6.

From Christ 14. But he liued not so long, but reigned onely 13. yeare 8. monethes, & 20. dayes. Mercator.

Peter was not at Rome in the time of Nero.

After Peter had watered the dry barren countries of Pontus Galatia, Cappadocia, Bithinia, and Asia, with the streames of the Gospell, he departed from thence into Egypt, there to do y like: for he was at Alexandria in Egypt, as Nicephorus reporteth, and there ordeyned S. Marke and Linus to be there. And Epiphanius in Nazor. writeth, that Marke preached in Egypt, and this agreeth with Dorotheus in the life of S. Marke, who affirmeth that he was cast down vpon the ground by the Idolaters, and trayled by a rope put about his necke from a streete of Alexandria called Boukalou, the hoggeheard, vnto y places called Aggelon of Aungels or messengers. When Peter had visited this Alexandria in Egypt, whose longitude is 60. 30. and latitude 31. and had planted the Gospell, he wente to Babylon a citie in Egypt also, whose longitude is 62. 15. & latitude 30. from whence he wrote his first epistle by Syluanus, declaring that the same doctrine & grace, that they stode in y he had preached vnto them, was true, infallible, and immortal. True against the enimy, infallible to their expectatiō, immortall in continuance, comfortable for the soule, necessarie to saluation.

Peter in Egypt. Nicephorus lib. 2. cap. 35. S. Marke.

Babylon in Egypt. 1. Pet. 5. 12.

And this Babylon is meante to bee that famous Citye of

Egypt

Egypt, nowe called in the Hebrue tongue Ceirum, where the Sultane lyeth: the circuite about, is 13. or 14. Germane miles. From this, Peter wrote this fieste Epistle, which is manifest by the 15. verse of the 5. chap. where hee saith, that the Churche of Babylon did salute them, and his sonne Mark, who (as Dorotheus writeth) was burned at Alexandria in Egypt. And Phylo wrote a whole booke of Markes conuersion in Alexandria, called Cayre, Alexyre, and Memphis, but Cayre is on that side of Nylus towardes Arabia, and Memphys on the West side of Nylus.

Munsterus Geograph. 6. Strab. 17. Ptolem 4.

Nicephorus lib 2 cap. 55. writeth that Peter was at Alexandria in Egypt, & there placed Marke, and afterward wente about to other Cities.

Now must you graunt, that Peters iourney from Pontus, Cappadocia, Asia, Bithinia, and Galatia, to Alexandria, and Babylon in Ægypt was very longe: for they differ in latitude 11. or 12. degrees: and therefore the time must be prescribed in suche sorte, as hee might not onelie taste of Nylus (as the Prouerbe is) but also teache the ignoraunt, instructe the simple, perswade the stubborne, plant good doctrine, and manners, detest and banish superstition and Idolatry: for (as you may read euerie where, they woorshipped Cattes, Calues, Crocodyles, Dogges, and such other beastes, and weere giuen ouer to Magicke) and all other iniquities. This required a longe tyme, a whole bodie, carefull labour, singuler diligence, a readie will, and a continuall perseuerance.

Cicero de Natur. Iust. strab.

I know some call this Babylon Rome, by an Allegorie: and other some Babylon of Chaldee, but their proofe is easily reproued, their assertion uncertain, their opinion wauering, and their iudgement without reason or authoritie. For all others write of Marks being in Egypt, and at Alexandria, and there to haue preached ẏ same gospel which he hath cõmitted to writing. And for the familiarity ẏ was betweene Peter & Marke, Peter calleth him his son, and indeed he was his sisters sonne Adelphidous. It is euident in the Acts of ẏ Apostles, that ther was one Marke otherwise called John, who went from Paul at Pamphilia, and returned to Hierusalem, and suche dissention rose betwene Paule and Barnabas, in so muche that Barnabas tooke Marke with him, and sayled into Cypres, and Paul went his way accompanied with Syla. This Mark was

Nicephorus 2. c. 15.

Act. 13. 13.

Act. 15

Coloss. 4. 10.

sisters

ſiſter ſonne to Barnabas, and as it ſeemeth, reconciled to Paule. This Marke is mentioned 2. Timothie. 4.11. And alſo this Marke by the mouth of Paule ſaluteth Philemon, which Marke with Ariſtarchus, Demas, and Luke was one of Paules auditors at Rome: and therefore rather a companion of Paule, than of Peter. Phil.4.24.

This Marke of whom I haue noted in a fewe lines before, cannot be Marke the Euangeliſt: for this Marke was the ſiſters ſonne of Barnabas: and Marke the Euangeliſt, was Peters ſiſters ſonne, as Nicephorus diſcourſeth. Neither can this Marke who was alwaies as it were Peters ſcholler, and companion in his iourney, be that Marke that Paule maketh mention of to the Colloſſians, to Timothie, and to Philemon: for that Marke Barnabas ſiſters ſonne, was aliue the fourth yere of Nero his raigne, which was the 27. yere from Chriſts death, and the 28. of Paules conuerſion. And Marke that wrote the Goſpell, was put to death the eight yere of Nero at Alexandria in Egypt: howbeit it appeareth by Velenus and Faber vpon the 2. Timothie.4. That it was Marcus Ariſtarchus that wrote the Goſpell. It is like immediatelie after the counſell of the apoſtles Actes. 15. that the apoſtles went ſome into one countrey, ſome into another: and that Peter with his fellow Marke the Euangeliſt, toke their iourney to Pontus, Galatia, Capadocia, Aſia and Bithinia, and then to haue trauelled into Egypt, which was not farre of. Marke the Euangeliſt Col.4.10. Nicepho. 2.cap. 43. Col.4.10. Act.28. Euſeb. 2. cap.16. Hierom. Act. 15.40 1.Pet.1.1 1.Pet.2.13

If it were true that Irenæus writeth, that Marke Peters diſciple did write his goſpel after the death of Peter and Paule, and neuertheleſſe Marke died the 8. yere of Nero as Euſebius and Hierome report: then muſt he haue written it 6. yeres after his death: for it is written, that Peter and Paule liued 6. yeres after the death of Marke and 37. yeres after the death of Chriſt. Eraſmus in the argument vpon the Colloſſians ſaith, that the Epiſtle to the Colloſſians was not written from Rome, but from Epheſus. But what needeth vs anie more proofe of Peters being in Egypt, when Peters owne wordes proue it? For Peter being in Egypt, ſaith, that Marke doth ſalute the deſperſed brethren of Aſia. Irenæus li. 3.cap.1. Euſeb. 2.c. 24.&.c.16. Nicephorus lib.2. cap.43. 1 Pet.5.13

If he was not at Rome vnto the 14. yere of Nero, then quaketh the opinion of the papists, that saie, that he was Pope at Rome twentie fiue yeres, seauen moneths, seauen wéekes, and seauen daies. For Peter must néedes haue béene in Egypt before the death of Marke, for if Marke had béene dead, Peter would not haue said that Marke had saluted the dispersed brethren. That this matter may be plainlie perceiued, and the inconstancie of Romish registers detected, their fraud espied, and their errors refelled: consider that Peter was the third yere of Claudius cast in prison by Herode the 11. yere after Christs passion, and the 12. of Paules conuersion: wherefore Peter fearing the tyrannie of Herode as I saide before, conueied himselfe out of the presence of Herode. And all this while that Paule and Barnabas preached to the Gentiles, Peter remained in Iudea, which was about seauen yeres And thus are we come to the first yere of Claudius, the 16. after Christs passion, and the 15. of Paules conuersion.

A breefe repetition.

Act. 12 13.

Act. 13. & 14.

After this councell (how long I cannot certeinlie coniecture) he toke his iourney into Pontus, Galatia, Cappadocia, Bithinia, and Asia, where he taried seauen or eight yeres and more. Mantuan saith 14. yeres, as I haue specified before. Others appoint but fiue yeres, put to 7. yéres, in which they saie he was at Antioch. By this order of time we haue brought it to passe, euen according to the prescription of the papists, and after such an infallible supputation, that it cannot be denied, vnto the 6. yere of Nero, which was the thirtie after Christs passion, and 29. after the conuersion of Saint Paule: insomuch that he could neither be 25. yeres at Rome, neither seauen months, neither seauen daies, neither one yere of Nero.

Act. 15. 7.

Buechiogerus.

Christes passion.

If anie man can refell anie part of this discourse, we will giue him thanks, partlie for that he shall deliuer vs out of errour, and also for that he shall set out the truth. If Peter liued after the death of Nero, as this history declareth how could he be put to death by Nero? I haue proued before, that he was at Babylon in Egypt, which is distant from Rome 10. or 11. degrées in latitude, and in longitude 30. which must néedes be a long and tedious iourney. For Babylon of Egypt

standeth

standeth in 62.25.30. and Rome 36.40,41.40. It appeareth that Peter was at Corinth also: for it is written, that some holde of Paule, some of Apollo, and other some of Cephas, which was Peter. If the Corinthians had neuer sene Peter, neuer hard of him, neuer had beene conuersant with him, why woulde they haue holden of him? It may be that he went to Corinth, when he was in lesser Asia, which differeth not from Corinth aboue sixe or seuen degrees in latitude, and as much in a maner in longitude. Let vs come to an ende. If he suffered not death at Rome, where died he? It appeareth, that he died at Hierusalem, bicause that he was appointed a teacher of the Iewes. For Christ saith, that he sent to the Hierosolimitanes, prophets, wise men, and learned men, and he prophecied, that some of them they should kil, and crucifie: by these he meaneth the apostles, and other teachers. Which of all the apostles was crucified at Hierusalem? But some must needs be crucified there, or else Christs words should seeme not to be true. Wherefore Hieram and Lyra, with the interlined glose vpon this place, affirme, that Peter was crucified at Hierusalem by the Iewes. Linus saith, that Peter was slaine at Hierusalem by Agrippa last king of the Iewes, bicause hee persuaded foure of his concubines to refuse his companie. If the testimonie of Linus bee sufficient, in affirming that Peter was slaine by Agrippa, who was king of the Iewes, then could he not be executed at Rome, where Agrippa had no authoritie, neither was Agrippa at Rome at that time, when they saie Peter was crucified. It is euident that in the reigne of Agrippa Ananus the high priest of the faction of the Sadduces, placed by Agrippa, did persecute the Christians cruelly, insomuch that he killed James the lesse, the sonne of Alpher, & Marie sister to the virgine Marie, his brother, with Joses, Simon, & Jude. And as this Agrippa killed James the greater, Act. 12. so did this Agrippa his sonne, kill the lesser James by the instigation of Ananus, and diuers other executed at the same time, which was the seuenth yere of Nero, so that Linus may wel coniecture, that Peter was one of them, and Paul also. Tyberius writeth that Paule came to Rome the 2. time, the 35 yere after Christs resurrection, which was the 17. of Agrippas reigne, & the 12. of Neros empire, 3. yeres before he was

Ye must ascribe some yeeres to this long iournie. 1. Cor 1. ver. 12.

Peter died not at Rome. Gal. 2. 7. Mat. 23 34

Euthim. vpon Matthew 23.

Peter crucified at Hierusalem.

killed by Nero, what time as the war began by the Romanes against the Iewes. If Peter had come to Rome the 2. of Claudius, or the 4. or in the 12. or 13. he could not haue beene suffered, seeing that they were all banished by proclamation. And if he had beene at Rome the second of Nero, what time Paule was there, he should no more haue escaped captivitie, than Paule did.

Orosius. li. 7. c. 6. Orosius saith, that Peter came to Rome in the beginning of the reigne of Claudius: Hierom in the second of Claudius: some in the fourth, as Fasciculus temporum: the Passionall, that hee came from Rome the 13. of Glaudius, which was 55. frō Christs birth. Some saie, Linus succeded Peter: some saie Clement: whether Pius or Anicetus were first, they canot tel: neither whether Vrbanus was vnder Diocletian, or vnder Aurelius: neither whether Cornelius suffered vnder Gallus, or vnder Caius. Consider their discord in their religion. If Peter was at Rome, was hee bishop, or Pope? If hee were, who created him? Who installed him? Who gaue him orders? Ye will saie he had none.

Eusebius. li. 2. c. 13. Eusebius saith, that he came to Rome in the reigne of Claudius, but telleth not what yeere. Some affirme hee came to Rome in the beginning of Claudius reigne, but toke not vppon him to be bishop till the fourth yeere, as Nauclerus. Other some saie that he was installed bishop, so soone as he came to Rome. If a man will diligently consider the age of Peter, for he was olde before Christ died, and therefore coulde not die in the 37. yeere after Christs passion, he shall finde it probable, that Peter was killed in that persecution, which Ananus made in the time of Agrippa, when Iames was stoned, and diuers others put to death. For the Ordinarie glose saith, that Paule was killed at Ierusalem, and likewise Peter, as I haue noted before. Neither can it bee proued by scripture that Paule died at Rome, but rather the contrarie, as appeareth in Timothie: for he maketh mention of his first arraignment, and of his defence in these words: In my first defence there was not one with me. Within a few daies after, he was accused by the Iewes before Nero the second time, as appeareth in these words: The Lord was with me, &c. And that this was his latter arraignement, and hee deliuered, it is manifest in

Iohn. 19. 4

Iosephus. 20. c. 8.

Neither Peter nor Paule died at Rome.

2. Tim. 4. 16.

Nero.

2. Tim. 4. 17. 18.

the

the end of the epistle, in these words: This seconde epistle to Timothie was written from Rome, when Paule was the seconde time arraigned or presented before Nero.

Now when Paule was deliuered, it is not verie certeine whither he went first. Some saie that hee went into Syria, Asia, and Macedonia, moued by this place, Hebrues 13. 19. and Philippians 2. from the 19. verse to the end, and to Philemon 22. some other saie that he went first into Spaine, and they are persuaded so to saie, by Paule: notwithstanding whither soeuer hee went, wee are assured, that there is no mention at all in scripture of his death, neither where hee was executed, vnlesse in the 23. chapter of Matthew as I noted before out of Lyra, and others. Bull. in Serill. temp.

If the Councell holden in the 15. of the Acts was the 16. yeare after Christs death, or as Hierom writeth the 18. yeare. And then put to seuen yeares that he was at Antioch, and 14. wherein hee passed ouer Pontus, Galatia, Bithynia, Cappadocia, and Asia, and ye are come to the last yeare of Nero. And after that he was at Alexandria in Egypt, as I haue proued before: how long, it is vncerteine, & from thence, he returned to Jerusalem, and suffered as some coniecture: and this seemeth to be about the thirtie yeare after Christs death, in the persecution inflicted by Agrippa the last lieutenant in Jewrie, and king of Chalcis vnder whom Jerusalem was taken by the Romanes, at what time Iames was killed by Ananias sonne, and not long before.

Thus much as concerning the historie, life, peregrination, and death of Peter. Those presumptuous and legendlies, with festiuall fables which they auouch, are dissonant, contrarie, and variable among themselues. Some saie as Eusebius, that Peter came to Rome the seconde yeere of Claudius, some the thirde, some the fourth, as Damasus: when as all this time he was not out of Jewrie. The discord of writers causeth suspicion. Discorde is contrarie to concorde. Where is truth if concorde be absent? Consider this discorde. Eusebius saith, that Peter reigned at Rome 25. yeeres, Hierom 27. Beda. 29. Damasus affirmeth, that hee came to Rome in the time of Nero, which was the fourteene yeere of his reigne, and notwithstanding Euseb. 2. c. 25. The inconstancie of them that affirme that Peter was at Rome. Michael Buechingerus.

It was not Damasus work, but thrust in by Frier Crab. Molin. contra abus. Pap. Buechingerus.

standing was at Rome whole 25 yeeres, two monethes, and seauen daies. How is it possible that Peter came to Rome in the time of Nero, and suffered in the last yére of Nero, and yet tarried there 25. yeere, and all in the time of Nero, who reigned but 14. yeres, Mendacem memorem esse oportet. Can you make 25. of 14. or 14. to be 25? Buchingerus saith, that Peter was at Rome 25. yéres, seuen moneths, and eight daies. Some saie that Peter suffered at Rome the 33. yére after the death of Christ, some the 38. yére. Epiphanius in Nasor, affirmeth, that Peter and Paule died the twelfe yére of Nero, Hierom saieth, they both suffered in one day, but hee expresseth not the yére, and he saith that Paule followed Peter a yére after. If Peter had béene at Rome, some monument woulde haue béene left in the Actes of the Apostles, written by Saint Luke, which worke ended in the seconde yére of the Emperour Nero, and Paule being presented and arraigned twise before Nero in the fourth yére of his reigne, within a short space, woulde among other haue made mention of him. These are to aduertise the Readers that Paule being deliuered from the mouth of the Lion, that is, from the tyrannie of Nero, and specifieng that GOD had deliuered and reserued him, that hee might preach to other nations, doe you suppose that hee was so vncircumspect, so vndiscreete, and so wilfull, that he woulde remaine at Rome, or yet to returne thither, considering that Nero reigned, and killed not onelie the Christian people, but also his mother Agrippina, and his wife Octauiana: notwithstanding, the fiue first yéres of his reigne he was neither persecutor nor harmefull, but Christians were heard and deliuered, as Paule was, but afterwarde hee inuaded the Christians.

If Peter had beene there, as Paule was, which was the fourth yére of Nero his reigne, hee woulde haue béene as glad to haue rid himselfe, and to haue made haste awaie, as well as Paule: for it is not to be imagined that Peter was a dissembler or hypocrite.

Moreouer they were commanded by Christ, that if they were persecuted, that they should flie from citie to citie, and that they shoulde shake the dust of their feete against such rebellious citi-

zens

gens as did persecute them.

Neither is it credible, that Paule woulde returne to the said Nero, before whom he was twise arraigned, vnderstanding that he murdered all the Christians.

Thus may we conclude that Peter and Paule went from countrey to countrey, and taught the Gospell, Peter euery where and Paule likewise, and that there they meaned to end their liues, from whence the Gospell did first spring, as a monument and testimonie of their faith in Christ against the Iewes, for out of Hierusalem came the Gospell, out of Sion the truth, saluation, redemption, and all felicitie. Thus they left their liues at Hierusalem, an example to perswade their countrimen the Iewes, vnto whom the first promise was made, and the second to the Gentiles, that all nations might beleeue, this agreeth with Paules affection, where he wisheth himselfe to be an Anetheim for his brethren the Iewes.

Nicephorus saith, that Peter was the first bishop of Rome. Clement in the first booke Recognit, saith, that Barnabas was the first that was at Rome, and the first that planted anie church there. Hierom saith, that Peter was bishop in the east fiue yeres. Beda seauen yeres. Nicephorus saith that Peter went from Antioch to Rome, and from Rome to Antioch, and againe from Antioch to Rome, where he suffered. Fabularum plena sunt omnia. Nicephor. 3.c.2.& 4. lib.2.c.9. Buechingerus.

* Quo teneam nodo mutantem Prothea vultus,
Omnia transformat sese in miracula rerum. Bibliander life of Marke.

Irenæus and Dorotheus saie, that Marke was aliue after the death of Peter and Paule: other saie, that he suffered the eight yere of Nero. As they doe disagree in Peter, so doe they in the rest of the first Popes. And thinke ye not that they disgrace Peter, in making him of an apostle, a bishop: of a disciple of Christ, a Pope of Rome? But to our purpose, some saie that Peter made Linus, Cletus and Anacletus, bishops of Rome, some saie that they were his fellowes and cohelpers: Euseb. 3 c. 2.& 4.l.b. 5.c.9.

their

their foundations are weake, they leane to a broken staffe. Some saie, that Clement succéded Peter, with Linus & Cletus, as cohelpers: which as Scotus wrote in Anacletus life, denieth that they were either Bishops or Popes. There is no mention of Cletus in anie good author, neither can it be proued sufficientlie whether euer there were anie such or no. Some saie, that he was Pope 12. yeres: other some, 7. The old writers place Anacletus immediatlie after Clement, either despising Cletus, or else forgetting him, or else being ignorant of anie such, omit him, I ceasse to number all the discords, for Rome it selfe woulde scarce hold them all.

Marianus Scotus. The first that planted Religion at Rome were neither Bishops nor Popes. Eccles. hist. Cento. I.

Now as we haue proued by the truth of the historie, that Peter was neither at Rome 25. yeres, neither died there: so let vs proue the same by probable arguments, that they may perceine their church to be builded vpon the sand.

Peter was not at Rome.

If Peter had béene at Rome, Luke would haue specified it, who describeth the apostles actes diligentlie and exquisitelie.

Act. 18. 2.

It is euident both by Suetonius Tranquillus and others, and also by Saint Luke, that Claudius the Emperour did charge all the Iewes, as they loued their liues, to depart out of Rome: if Peter had béene there then, which was the tenth yere of Claudius, and the 20. after Christs passion, and the 19. of Paules conuersion, without doubt some mention would haue béene made of his tarieng there, or of his departure. Paule saluteth Aquila and Priscilla by name, who were at Rome before the commandement of the Emperour: and why did he not aswell salute Peter with whom he tarried fifténe daies at Ierusalem? If Peter had béene there, and had heard the proclamation of Claudius, which he must néedes haue heard if he had béene there, he woulde haue shaken the dust of his féete, following the precept of Christ. And neither could he haue tarried at Rome, neither woulde he: he could not bicause of tyrannie, and would not bicause the citie was not worthie of such a message as he brought with him. How can they now saie, that he taried there 25. yeres, seauen moneths, and seauen daies? But why did they not make Paule the first Pope, séeing that he was not onlie appointed to be a teacher to ẏ gentils, but also Luke affirmeth that he was at Rome:

After Christ. 20. Rom. 16. 3 Gala. 1. 18.

Act. 13. 51. Mark. 6. 1 Luke. 9. 5.

Act. 28. 16. Euseb. lib. 3. c. 21. & c. 15.

and

and Eusebius maketh him the first bishop of Rome? They would rather haue made Paule an heretike, if they could: bicause that he enueighed so much against the Antichrist of Rome. There was one brought before a Justice of the west country for religion, who answered, being demaunded of a matter of religion, that Paule saith so. Paule saith he? If Paule were here, he should go the same waie that thou shalt go, and ye were both worthie to be burned, and I would carrie a faggot to burne you both. Paule being at Rome in the time of Nero, wrote to the Colossians, saieng: that Epaphras, Luke, and Demas, saluted them. Was Peter inferiour to them? Was he not worthy to be named? Were his salutations to be despised? Wherfore if he had bene at Rome, he would haue made mention of Peter, being head of the apostles, as they saie. And to Timothie, he writeth, that Demas was reuolted, Crescens was gon into France, Titus into Dalmatia, desiring him to bring Marke with him, bicause onlie Luke was with him. If Luke was there only surely Peter was not there. And Paule writing to Philemon saith, that Epaphras his fellow prisoner, Marcus, Aristarchus, Demas and Luke his cohelpers, saluted him. If Peter had bene there, being an earnest professour of Christ, should not he haue bene apprehended allone as Epaphras, should not he haue bene as good a helper as Demas, Aristarchus, or Luke? Was he not worthy of naming?

Euseb. li. 3. c. 21. & cap. 15.

Col 4. 12. & 14.

2. Tim. 4. 10. 11.

Philem. 2. 23. & 24.

Hitherto I haue obserued, as appeareth by the text, to prowe euery thing by order of time & place, & also by other circumstances: now I thinke it good also, to recite the order that Hierome and other old writers obserue in this matter, who gather their historie out of Luke and Paule, as we do: which order though it be not so probable to some, notwithstanding it maketh better for our purpose. For after the order which I haue described hitherto, Peter was at Jerusalem the 6. yere of Claudius the Emperor the 16. yere of Christs passion, and the 15. yere of the conuersion of saint Paule. But Hierome and others, will haue the councell which was holden at Jerusalem in the 15. of the Acts, to haue bene the 17. yere of Paules conuersion, and in the 18. yere from Christs passion, and in the 8. yere of Claudius. And they

The old authours discourse vpō Peter. Hierom. vpon the epistle to the Galathians.

are perſwaded by Galathians. 1. verſe. 18. and 2. verſe. 1. where Paule expreſſelie maketh mention of three yeres ſpent at Damaſcus, and in Arabia, and after thoſe three yeres ſpent to haue come to Jeruſalem to the counceil the eight yere of Claudius. With what countenance then can the Romiſh catholikes ſaie, that he went to Rome the ſecond yere of the Emperor Claudius. If we interpret the places of the firſt and ſecond leſſon to the Galathians, as Charles Polyneus, an aduocate of the high Senate and parleament of Paris doth, then muſt we ſaie that Paul continued at Damaſcus, in Arabia, and his returne to Damaſcus, full fiue yeres: and then 14. yeres after, both Paule and Peter to haue béene at the counceil. Then muſt we affirme, that Peter was at Jeruſalem, the 10. or 11. yere of Claudius, which was the 19. or 20. yeere after Chriſts paſſion: and in the 18. or 19. of Paules conuerſion, which was the 11. yeere of Claudius, Peter departed to Antioch, where he was then reprehended of Paule. Then both by Molineus ſupputation, and by the other which we haue recited before, Peter could not come to Rome the ſecond yere of Claudius.

Act. 15 7.

Molineus.

After Chriſt the 18. & 19. yere.

Acts. 15.

After Chriſtes paſſion the 20. yere.

After Chriſt the 23. 24. 25. 26. 27.

Eutropius confuted.

How could he come to Rome in the time of Claudius, when as the ſame Eutropius ſaith, that he was there in the time of Caius Caligula, who was before Claudius. For ſaith Eutropius Phylo an ambaſſadour from the Jewes to Caius Caligula, who was at Rome, and Emperour, ſpake with Peter at Rome, which was the firſt yere of Caius Caligula, which cannot ſtand, bicauſe that the greateſt rable of the old writers affirme, that Peter came to Rome not before the ſecond or fourth yere of Claudius, ſo that Peter by Eutropius, ſhould haue bin at Rome in both their daies.

If Peter had come to Rome the firſt yere of Caligula, then had he béene at Rome 5. yeres before the ſecond yere of Claudius, which ouerthroweth the papiſts. And therefore whatſoeuer the papiſts build of Peter, it is ſone ſhaken downe, as grounded vpon the ſands.

Eccleſi. hiſt Cent. 1. li. 2. cap. 10.

If Peter continued ful 7. yeres at Antioch in Syria, as the papiſts affirme, then could he not haue bin at Rome vntill the 4. of the Emperour Nero, which was 27. yeres after Chriſts paſſion:

After Chriſt 27. yere.

by

by this discourse hee coulde not haue bene Pope at Rome 25. yeres, as the Papists dreame, vnlesse that hee had liued after Nero, after Galba, after Otho, after Vitellius, Vespasianus, and Titus, vnto the time of Domitianus, as manifestly appeareth by their reignes. For Nero reigned 10. yeres after the foure yeres, which I haue specified: Galba, seuen moneths: Otho, three moneths: Vitellius, seuen moneths, which was a yeere and a halfe: Vespasian, ten yeres, and Titus, two yeres. So that these 25. yeres, that Peter shoulde haue bene resident at Rome, shoulde haue extended to the second yeere of the Emperour Domitianus. So that Peter should not haue died in the time of Nero, as the Papists report, who affirme with one voice, that Peter was crucified at Rome, with his heeles vpward, & his head downeward, the 37. yeere after Christs passion, & the 14. of Nero: when as we haue proued by their owne reports, chronicles, histories, and authors, that he might haue liued 15. yeres longer, euen to the 2. yere of the Emperour Domitian, which was after the passion of Christ 52. or 53. yeres. Abdias saith, that Peter suffered death when Paule was in his free custodie at Rome, which was the 3. or 4. yeere of Nero, contrarie to all such as report, that he suffred in the 14. of Nero. It appeareth that Paule liued ten yeres after that he was deliuered from Nero, and as much, or more, after the death of Peter, which proueth euidently, that neither hee could die in the 14. of Nero, neither to haue remained there.

Molineus contra abusum Papatum.

Peter not at Rome.

Egesippus lib. 3. ca. 1.

Buechingerus. Sab Lotopol.

Hitherto we haue proued by the history and by argument, and also by authority, that Peter was neuer at Rome. Now let vs confute their presumption, and obiections.

They obiect, that the old authors doe say, that he was there: I answer, that those old authors haue no staffe to stick to, no scripture, no sufficient authority, not one word, neither out of the old testament, nor of the new. Let vs confute Egesippus, out of whom they haue all their fables, whereby they would proue Peter to haue bene at Rome. First, this fabulous and lieng Egesippus, is not he that Eusebius maketh mention of. For hee gathered his bookes out of the Gospell secũdum Hebræos, & Syros and he made commentaries, wherein he wrote the doctrine and acts of the preaching of the apostles, in an homely & simple stile,

The first obiection.

Egesippus confuted.

in manner of an history, and did contend effectually against heretikes: this fabulous Egesippus wrote in Greeke. Secondlie, this author writeth an high stile, and affecteth another kinde of phrase: the other is an homely stile, as Hierom noteth. This suborned Egesippus, writeth fiue bookes of the destruction of Hierusalem, out of Iosephus: the other the acts of the church, from the passion of Christ, to his owne time: which was after Christs natiuitie about 145. yeres. Thirdly, the true Egesippus wrote the acts of the preaching, and doctrine of the apostles, out of the Gospell secundum Hebræos, & Syros: this suborned Egesippus gathered his bookes out of Iosephus, neither doth Hierom nor Eusebius make mention of them.

Nicephorus lib. 4. cap. 7.

Fourthly, this Egesippus that we haue, maketh mention of Constantinople, vnto the which the citie of Rome was equall in dignitie. This was done in the time of the Emperours Gratian and Theodosius, in the yeere of Christ, as Pantaleon noteth, 383. The true Egesippus was about the yeere of Christ, 146. and this councell spoken of in the latter Egesippus, was about the yeere of Christ, 383. so that now it is manifest, that this latter Egesippus was 200. yeere and aboue after the former, and therefore such a one as serued to set out fables, for the maintenance of the Pope & his superstition: reade more in Cornelius Gualterus vpon Egesippus & in Vilierius. If a man do well consider those fables that Egesippus writeth, lib. 3. cap. 2. how that Peter and Simon Magus did content, whether of them should reuiue Neros cosin that was dead, and how that, if Peter could not doe it, he should die for it: and if Simon could not, and that Peter could doe it, then Simon should suffer death. And how that Peter met Christ at the gates of Rome, and asked of Christ: Domine, quo vadis? And how that Christ answered, I come againe to be crucified. And that Peter returned, and was crucified with his heeles vpward: it may easily be considered that he was one of the Popes friends, &c.

Irenæus confuted.

Irenæus in the first chapter of his 3. book writeth, that Matthew wrote his Gospell, what time as Peter and Paule preached the Gospell at Rome, and founded the church there. If Peter was at Rome at that time when Matthew wrote his Gospell, then did not

not he come to Rome in the second, third, or fourth yere of Claudius, as the Catholikes report. For as yet Caligula was aliue, and in the third yere of his empire and reigne, Matthew wrote his Gospell. Neither was Paule at Rome in the time of Caligula, in whose third yere Matthew wrote his Gospell, euen eight yeres after Christs ascension, and 41. yeres after his nativitie. For it was 24. yeres after Christs death, before Paule came to Rome. How could Paule preach at Rome the eight yere after Christs ascension, when he came not to Rome vntill the 24. yere after Christs ascension? Could he preach at Rome before that he was there? It was the second yere of Nero, that Paule came to Rome, as shall appere most manifestlie to them that will confer the 28. of the Acts of the Apostles, with the order of time, with the yeres of the Emperours, and with Eusebius in his Chronicle, and Hierom in the lines of Ecclesiasticall writers. Consider whether that Irenæus can make the third yere of Caligula, which was the eight yere after Christ ascension, to be the second yere of Nero, which was the 24. yere after Christs ascension. Now if Peter came not to Rome till Paule was there, or if he were there with Paule at anie time, then coulde not Peter be there till the second yere of Nero, so that hee was neither at Rome in the time of Caligula, who reigned three yeres, nor in the time of Claudius, who reined 13. yeres and nine moneths. So that by this order and plaine demonstration, Irenæus words are neither of force, neither worthie to be read, & much lesse to be credited. Hierom writeth, that Peter came to Rome the second yere of Claudius, which is no truer than this that the same Hierom saith, that Peter was the prince of the Apostles. Was he the prince of the apostles, whom Paul withstood & reproued to his face? Gal. 2. ver. 11. whom Christ called satan? Who called himselfe but an elder with the rest? 1. Pet. 5. who was sent by the other apostles, Acts. 8. Coulde Peter come to Rome the second yere of Claudius, when as Hierom himselfe in the same place saith, that first he went to Antioch, where he was bishop, and from thence hee went and preached to the dispersed brethren in Ponto, Galatia, Cappadocia, Asia and Bithinia, and then went to Rome the second yere of Claudius, and continued

Hierom confuted.

there

there 25. yéres. Hierom is variable in other matters as well as this, in his epistle to Marcella, that Adam was buried in the mount of Caluarie: in his epitaph to Eustochium, that Adam was buried in Thebron. Hierom in his epistle to Euagrius, affirmeth, that Iob came of the stocke of Esaie: and vpon Genesis, that he descended of Nachor, Abrahams brother.

If he came to Rome after that he had béene at Antioch, and in these other countries, as Hierom reporteth, then came not he to Rome the second yére of Claudius, as the same Hierom reporteth, for this yere was the first yére of Nero, which was after the second yére of Claudius 17. yéres, as I proue in this booke, and as it followeth necessarilie by the computation of yéres, and order of the historiographers. As concerning Eusebius, he was an Arrian, and gathered his historie out of those bookes that were condemned in codice, Sancta Romana, 15. dist. 11. And when he was an Arrian, he wrote this historie Tripartit. lib. 2. cap. 7. Read lib. 2. cap. 11. of the said Tripartit. Hee is contrarie to himselfe, for he saith lib. 3. cap. 2. that Peter came not to Rome till the last yére of Claudius: read Molineus and Rhenanus, and you shall finde manie mo reasons, whereby wee confute Eusebius, if there be anie other authors in this errour, they may be as easily reiected as these, and if we are forbidden to ad anie thing, or take anie thing awaie: if the olde authors may cause Peter to be at Rome without authoritie, we may affirme that he was not at Rome with authoritie: if they of their owne heads hold that Peter was at Rome, we may by euident demonstrations, assured arguments, and infallible reasons proue that he was not at Rome. If they saie and not proue, and we say and proue, whether is of more authoritie? They saie that he was at Rome 25. yéres, and came either in the time of Claudius or Nero: we proue that all that time he was either in Iewrie, Antioch, Pontus, Galatia, Bithinia, Asia, or Egypt.

Eusebius confuted.

Deute. 4. 2. Pro. 30. 6. Apoc. 22. ver. 18. 19.

Molineus proueth him an Arrian in his booke against the Pope.

They saie that Eusebius, an Arrian or counterfet Damasus saith so: we saie that christian Luke, and true Paule proue the contrarie: they write contraries, we concordances: they absurdities, wee sensible arguments: they alledge fables, and wee truthes: they say that Peter was at Rome both quicke and dead,

The second obiection.

we

we denie both, They saie that Peter when he died, willed Clement (then being at Rome) to write to James of his death, but James was dead by their owne authorities, before Peter suffered 7. yeres, for James was cast down of the pinacle of the temple at Jerusalem the 30. yere after Christs passion, & Peter (as they reported) suffered 37. yeres after Christs passion: could Clement being alive write to James being dead? Who should carrie the letters? If he went to purgatory, who knew where purgatory was, for then it was not inuented: If he were in heauen, thither ascendeth none with leters. Perhaps Clement should send the letters and lay them vpon James graue, that he might rise in the night and read them, as in the councel of Nice they say that Chrisantus & Musonius, two bishops of the councel of Nice, subscribe to those matters that were concluded in the councell, desired that the rest, who laid the acts vpon their graues, requiring them to subscribe for a better credit, and next morning they resorted to their graues, and found both their hands subscribed. They write that Egesippus reporteth that Peter was requested of his brethren & fellowes, to depart out of Rome, least Nero, should persecute him to death. Peter went out at their request, & when he came to the gate he met Christ & said thus: God saue you sir: whither go you? You were best to returne, here is to hot being for you and me, then said Christ, doest thou not knowe me Peter? O Peter, Peter, returne, hither I am come to suffer againe. Nay saith Peter, God forbid, I will go: and so Peter returned, and suffered at Rome, by and by after this salutation Christ ascended into heauen: Peter gased vp with his eies after him: & that this might be kept alwaies in memorie there was a chappell builded for a memoriall. This doctrine taught doctor Smith, I heard him in Whittington colledge in London, in Quéene Maries daies, he moued manie affections, and told the tale on this wise. Maisters saith he, you are in a great terrour, as concerning that blessed sacrament, and all your trust was in Cranmer, Ridley, and Latimer, as for Latimer he said in open disputation in Oxford, that he had no learning in that matter, but out of Cranmers booke: besides this I disputed with Latimer twentie yeres agone: and then he had no learning.

Epist. decretals. James his death. Eus. 2. c. 23.

Polidor. lib. 6. c. 9. Concilium terrat. 1. Plato Ciolat. Nicep. lib. 8. c. 23.

Egesippus 3. cap. 2. 3. Obiectis

Doctor Smithes sermon.

Doctour Smithes argument.

ning. As for Cranmer he said that his learning came from Ridley. And as for Ridley, I disputed with him my selfe now at Dr. ford the other daie, and I proued my argument thus. Ille, cui Christus obuiauit Romæ, fuit Romæ: At Christus obuiauit Petro Romæ: ergo Petrus fuit Romæ. He whom Christ met at Rome, was at Rome. But Christ met Peter at Rome: ergo Peter was at Rome. By this argument I proue two things, and singular misteries of our faith. First that Peter was at Rome, against them that clatter that Peter was neuer at Rome, and Linus also, who was Peters successor at Rome.

Secondlie, that if Peter met Christ bodilie, as Abdias reporteth, and which I am sure is true, or else such an ancient and holie father would neuer haue written it: then consequentlie he may be aswell bodilie in the blessed Sacrament, as he was met bodilie. To this Ridley stood like a blocke, and feeling himselfe conuicted, answered nothing. Then said I, Cur non respondes hæretice, hæreticorum hæreticissime. Did not I handle him well? Then denied he the minor, which I proued thus: Christ met Peter going out of Rome, and said, good morrowe Peter, whither goest thou? Peter answered, good morrowe good man, whither goest thou? Then saide Christ I go to Rome to suffer. What? saith Peter, I trowe vnlesse I take my markes amisse, you are Iesus Christ: good Lord, how do you? I am glad I haue met you here. Then said he to Peter go backe and suffer, or else I must, & pro te & me. When Ridley had heard this my proose and Abdias authoritie, a doctor ancient & irrefragable, he answered neuer a worde. And thus I confuted Ridley in the audience of a thousand, that he had not one word to saie: yet you saie that Christ was neuer in earth since the ascension bodilie: beleeue with me that he is vnder forme of bread and wine. Let this argument of mine confound you, as it did Ridley your chiefe champion. Thus much doctor Smith, and more in Whitengton colledge church in London, standing in the streete called towet Royall, a little aboue the three cranes in the vintree.

Doe you thinke that Christ came out of heauen, and met Peter, when as the same Peter saith, that Christ should remaine

in

in heauen till the last date, as God hath foreshewed by his prophets, which haue beene from the creation. If I saie the papists, we hold not and defend against these heretikes, that Peter was at Rome, than our churches estimation is done, our prerogatiue perisheth, our preheminence no better than others: our glorie diminished: our holines empaired: our authorities annihilated: our honors neglected: our dissimulations detected: our customes ware cold: our pardons peruerted: our Iubiles iested at: our religion railed vpon, and all our pompe fall to nothing. Acts. 3. 21

The solution of the 4. Obiection. Gal. 2. 11. Chrysost. vpon the 20. of Mat Hiero. ad Eua. dist. 93. can. legimus. dist 95. Can. Dis.

I answer, Peter sought no such vanities, Christ willeth him that would presume aboue the rest, to be inferior to the rest. Paule gaue no place to Peter. Chrysostome saith, that he that in earth seeketh supremacie, shall finde in heauen confusion, neither shall he be numbred among the seruants of God. Hierome saith, that whereseeuer a man be bishop, whether at Rome, Eugubie, Constantinople, Rhegeij, Alexandria, Thebes, or Guarmaria, the office is all one, the merite all one, and degree all one. Whosoeuer, saith Gregory, calleth himselfe the vniuersall priest, or desireth to be called so, is a forerunner of Antichrist. Read Gregory, epist. 76. 78. 79. 83. 92. 194.

Here endeth the first Discourse.

THE SECOND DIS-COVRSE, WHEREIN is prooued that neither Peter, nor the Pope is the head of Christs Church.

The second discourse.

AS we haue hitherto prooued in the former oration or discourse, that Peter was neuer at Rome, so let vs in this second Treatise conclude, that neither he, neither the Pope, neither anie of his successours is the head of the church, neither the church, or seate of Rome to be preferred before others. As out of the head and braine, which is the seate of the senses, whereof riseth all knowledge (as the philosophers and phisitions write) and also as of sinewes wherewith the parts of the bodie are knit, and coupled togither, procedeth the life vitall and all mouing. Euen so from our head Christ, the fountaines of grace are deriued, and flowe to water our soules, the sinewes and sensible doctrine to instruct the mind, and the spirite of regeneration to renew the whole man. As the head and braine minister to the whole bodie feeling and mouing: so is Christ the head of the church, distributing to euerie man seuerall gifts of the spirit. He that is the head of the church (which is the bodie of Christ) must needes giue life, spirit, mouing, being, senses, feeling, vnderstanding, grace, and all gifts of the holie Ghost: but the Pope can giue none of these. Therefore the Pope is not the head of the church. He that cannot forgiue sinnes, is not the head of the church. The Pope cannot forgiue sinnes: Ergo he is not the head of the church. Solus Deus condonat peccata. Onlie GOD forgiueth sinnes: the Pope is not God, ergo he forgiueth no sinne. As the man is the head of the woman, so is Christ the head of the church. This church are all the faithfull of all ages: the faithfull before the flood, the faithfull after the flood, the faithfull before Christ, the faithful after Christ. If a woman should haue two husbands to hir head, were shee an honest woman? Were she not an adultresse? Were she not to be diuorced? Ergo, if the Romish church haue two heads, Christ and the

Theodoret vpon the Col 2. 19. Christ is the head of the church. Eph. 4 16. The first argument. Eph. 1. 23. The Pope is not the head of the church. The secõd argument. The third argument. Luke 5. 21 Ephe. 5. 23 The church. Conferre the second to the Cor. 11. vers. 2. to the Ro. 7. verse. 3.

and

Pope: she is a strumpet, an harlot, a curtelane, and the church of Satan. Moreouer, Christ is zealous ouer his congregation, he will haue no fellowes, he is sufficient alone, he needeth not the Popes aide. The Popes head may be drunke, Christs is alwaies sober: his frantike, Christs perfect: his phantasticall, Christs substanciall: his feble, Christs strong: his mortall, Christs immortall. He that maketh himselfe the head of the church, he must make himselfe hir husband: but what an husband is the Pope? Surely an adulterer, if he presume to take another mans wife. Is not the church Christs wife? Then is she not the Popes, because that she cannot haue two husbands at once. If he be an adulterous head, ergo he is Antichrist.

How could Peter be Pope at Rome, when as it was not lawfull, nor permitted to teach, but priuately in houses. Where was his authoritie? Where were both his swords, temporal and spirituall? Neither had he the temporal to represse Nero his tyrannie, neither the spirituall to rule the clergie. Was not Paule as good as Peter? Did he not resist him to his face? Was Paule inferiour to any of the apostles? How chanceth it, that Peter could not rule them, that put him to death? Where was the mightie power of mait. Pope? Is he the head of the church, whom Christ calleth Satan? Is not that Satanas church, which Satan ruleth? But Peter is called Satan, ergo that church which Peter ruleth, is the church of Satan. But saie the Papists: Our church is founded vpon Peter. Then is the foundation vicious, the building odious, the pillers, which are the college of Cardinals, verie rotten and corrupt, and the palace of prelates pestilent, and all that they doe beastly, sensuall, carnall, and of Antichrist. For Christ saith to Peter: Away Satan, hence diuell: for thou offendest me, thou sauorest of earthlie things, & not of heauenlie. For the Hebrue word signifieth him that letteth, or hindereth any good purpose: such one was Peter that would haue perswaded Christ frō going to Ierusalem, to suffer for vs sinners, Matth. 16.26.

If the head be diuelish, what are the members? What is the bodie? The Romish church is the bodie. Is the church without spot or wrinkle? Is this of God? Is this the piller of truth? Is this the kingdome of God? Nay, it is as Petrarch writeth, the sinke

Gal. 2. 11. Mat. 16. 23 After hee had said to Peter: and vpon thee I wil build my church, he calleth him Satan, and Paule reproued him after this.

Gal. 2 14. Ergo the Pope may and doth erre.

Iohn. 6. 71

Apoc. 21. verſ. 9. 10.

of sinne, and puddle of Gods yre: a denne of Wolues, Lyons, Fores, Dragons, and Tigres. Peter sauored of earthly things, and sought earthly thinges, and so doe the Popes. Did not Peter moue Christ, that they might make in the mount, where Christ was gloriously transformed, three tentes? He sauored of none other thing, than of earth. And did Pope Leo any other thing, when hee answered Peter Bembus a learned Cardinall, alledging a sentence out of the Gospell to him, that it was knowen well inough in all ages, howe much that fable of Christ did profite the Popes and their successours and adherentes? And that ye shall vnderstande that the Church is neither founded vpon Peter, nor of any other man, Saint Paule saith, that Christ is onely the foundation. And Christ, when the Apostles did striue for superiorities, and the preheminencie, sayd to them, reproouing their ambition, that hee that presumed to be highest, shoulde bee lowest, and minister to rest. Which woordes declare, that Christ woulde haue no superiorities among his Apostles. Did not Peter deny Christ three times? Is he worthie to be the heade and stewarde of his familye that denyeth his maister, that sweareth that he neuer knewe him? Such are Peters successours, for they sweare that they neuer knewe such a beggerly body as Christ was. For say they, Christ was poore, we be riche: Christ a begger and had nothing, we haue the whole worlde. And it is propheried by Dauid of vs: Omnia subiecisti sub pedibus eius, oues & boues & pecora campi. God hath layed all things vnder the Popes feete, sheepe, oxen, and all cattell. Peter did fight and cut of Malcus eare: the Popes cut of the Emperours heads, fight with them, subdue them, and treade vpon them. Their foundation is the swoorde, fire, faggotte, tyranny, and all iniquitie. This swoord Christ bad Peter put vp, they drawe it, and shake it ouer all Nations. Where proue they that Peter was the chiefest of the Apostles? Where proue they, him to be the best, or such a one as all the other should obey? Was he the Vicegerent of Christ? Can he do all that Christ can do, who was reproued of Paule, the least and lowest of all the Apostles? Where was his swoord then? Where was his courageous stomacke? Did not little

Matt. 17. 4

Leo the 10 Pope.

Bulgradus & B.

1. Cor. 3. 11

Matth. 22 26.

Luk. 22. 26

Mat. 26. 34

Luk. 9. 18.

John. 23. Pope denounced them to be heretikes, that affirmed that Christ had no worldly substance.

Psa. 8. 6. 7

Matth 26. vers. 51.

Gala. 2. 11.

2. Co. 15. 6

Paule

Paule driue great Peter awaie? Wherefore yee see, that the Pope founding his authoritie vpon ambition, vainegloríe, supremacie, dignitie and superioritie, and vppon Peter, must néedes fall, and must nédes be grounded vpon errours and iniquitie.

That which hath two heades is monstruous, but if Christ be head (as he is the onelie head) and the Pope also, then is it a monstruous bodie. But more monstruous is that bodie, that hath three or foure heads: for at once there were three or foure Popes togither, and euerie one called himselfe head. Which of them was the head: let them answer if they can: If they cannot, let the head fall with the bodie. If Rome make the Pope holie, if the seat where the Pope is, cannot err, if his church be catholike and vniuersall, how chanced it that at one time in the yeere of Christ, 1411. Clement was Pope at Auenion in France, Pope Vrbane at Rome, Benedict the 13. succéeded Clement at Auenion in France, Gregorie the 12. was the Pope at Rome, Iohn Pope at Bononia, and all deposed in the councell of Constance?

Too many Popes at once to be good.

The place maketh the Pope holie.

One of these reuiled another, blasphemed another, cursed, excommunicated, calling one another Antichrist, traitour, murderer, sonnes of Beliall, seruants of Satan, heretikes, schismatikes, and cruell tyrants. If the presence of Peter make the place to be the best, and of most authoritie, why was not Hierusalem the cheefe citie, the high Sée, and the metropolitane of the whole worlde? For there Peter preached first, and conuerted manie thousands. And ye cannot read of anie one that hee conuerted at Rome, for he was neuer there, as the former discourse proueth. Where gaue Christ, and at what time, the authoritie and prerogatiue of loosing and binding? He gaue it before his death, and in Iewrie: then by good reason that time should be better than this, and Iewrie holier than Rome: for manie hundred yeres after was Rome established. Now bicause neither time nor place is esteemed among Christians, but faith in Iesu Christ: there is the church where Christians worship him in veritie. Then Rome is not to bee preferred before the whole worlde, neither a citie before cities, a towne before shires,

Epist. Pe. ter cap. 1. ver. 1.
Gen. 49. 33
Luk. 16. 22
Gen. 39. 29
Dan. 12. 13
Luk. 13. 43

shires, a small part of Europe, before Asia, Affrica, and America. Besides this, why is not Antioch, Pontus, Galatia, Cappadocia, Bithynia, Asia, Egypt, and Babylon, to be preferred, seing that there he preached, there he planted, there he grafted, there he did sowe, there hee watered, there he taught and instructed, and brought the people from errour to truth, from superstition to religion, from tyrannie to clemencie, from fraud to sinceritie, from dissimulation and hypocrisie to veritie, from auarice to frankenesse, from wickednesse to vertue, from earthly things to heauenlie things, from the admiration of worldlie pompe to the contemplation of heauenlie things, from hell to heauen, from miserie to felicitie, and from earthlie possession to the inheritance of Jacob, to the bosome of Abraham, to the possession of Isaac, to the lot of Daniel, and to the paradice of the blessed theefe.

Now I haste to the confutation of their arguments, whereby they go about to proue, that Peter and the Pope is the head of the church.

But first I will declare a true history from time to time, and that briefly, what they were that were before the Pope, and how the church of Rome came to such a prerogatiue and dignitie.

Luk. 4. 17

Christ himselfe disputed and reasoned with the Doctours, opposing, answering, and confuting them. So did Iohn the Baptist, so did the Apostles, so did Steuen, so Aquila, Apollo, and all other that had any of these gifts, which are repeated in Saint Paule. And this order of euerie man to vtter his gift, continued vnto the time of Theodoret, and vnto the time of Gregorie the ninth Pope of that name, as appeareth by his lawes for he made lawes that no laie man shoulde preach of whatsoeuer degree he were, neither Noble man, Gentleman, nor anie other.

1. Cor. 14
Theodoret vpon 1. Cor. 4. Decret. 5. tit. 8. cap. 14.
Blond 7. Dec. 2.
Cranth. 8. C. 8. & 10.
Luk. 4. 17
A bishop.
An elder.

This Gregorie about 1235. yeares after Christ, promised eternall life to all them that would fight against the Emperour, he excõmunicated the Emperour, he and his Cardinals in a certeine Councell, deposed the Emperour Frederike. An elder and a bishop were both one at the beginning, Act. 20. verse 17. 28.

which

which 2. verses conferred, will shew you that there is no difference betweene an elder and a bishop: the which Paule proueth & Hierome, & Theodoret vpon the 1. to the Phillip Paul in that place calleth bishops and elders such, as taught the people & instructed them, & deacons such as prouided for the poore, like to our churchwardens. After ward they began to alter this order: for Eusebius li. 4. and 5. affirmeth, that the church was a virgin immaculate vntill the death of John the euangelist, and then errours to haue crepen in: who died from the birth of Christ 95. yeres.

Philip. 1. 1

Deacons.

Iustinus martyr saith so, who was in the yere of Christ. 143.

And about a few yeres after his death, or before, the church began to haue one as chiefe, who they called a president, or one as an ouerseer of the people, & here saith Beza, the deuil began to practise his peruersitie, and laie the foundation of his tyrannie. Euerie towne and citie had a bishop that taught them: but among them there was no supremacie. The emperors afterward which had certaine principall cities in euerie shire, one or more, whereto all the countrey about resorted to the lawe, and to decide other matters, gaue greater authoritie to the bishops of the mother cities (for so they were called) than to the bishops of other villages in the countrey. And as they called the mother cities Metrapolois, or Matrikous kathedras, or Meizonas, poleis: so did they call the bishop or minister thereof or pastor proton, proteuonta, proestota, or patriarch, or Metropolian. As they call the great cities, mother cities, mother seates, the first seates, or greater cities: so did they call the priest thereof, or minister, or bishop, or pastor, the first, the chiefe, the president, a patriarch, or Metropolitane. We reade in the counsel of Nice, that Alexandria was chiefe ouer Egypt, Libia and Pentapolis, and Antioch was chiefe ouer the countries about, as Rome was in Italie. Where was there anie superioritie more at Rome than at Alexandria or at Antioch? In the second counsell holden at Constantinople, it was decreed, that the bishop of Alexandria should gouerne the east countries, and that Antioch might haue the dignitie, that was appointed in Nicene counsel: the bishop of Trace his country: the bishop of Pontus his: the bishop of Rome Italie, and so of all the rest. Socrates in his histo-

Beza vpon the 1. to the Phillip. 1.

Metropolis.

Carthage counsell.

Calcedon counsell.

Antiochine counsell.

Nicene counsell in the yere of Christ. 324. or 326. or 328.

Constantinople counsell. 2. Ann 383.

Rome was not superiour, nor yet the Pope.

Zielerius de stat. primat ecclesiae.

rie,

rie, repeateth seuerall metropolitanes, which are called patriarches: for they were both of one authoritie. As Nectarius ouer Megapolis, meaning Constantinople and Thrace: Helladius ouer Pontus: Basile ouer Cesarea of Cappadocia: Otrius ouer Miletene in Armenia: Amphilochius in Asia at Iconium: Optimus at Antioch of Pisida: Timothie to Alexandria of Egypt: Pelagius to Laodicia: Diodorus to Tharsus: Meletius to Antioch: the bishop of Ierusalem to Ierusalem. These same metropolitanes, they called also archbishops. They saie the false framed epistles ascribed to Clemens and Anacletus) were chiefe cities Metropoles, where were Archiflamines and Protoflamines, and therfore Pontianus in Atheneus calleth caput omnium malorum Metropolin, and so saie these that Archiflamines were returned into Archbishops.

Archbishops. Nicene counsell. c. 7. & Iust. nouell. constitu. 123.

Protoflamines. Archiflamines.

Because that the first Emperours were at Rome, therefore it was called ta presbera tis timis, that is, the chiefe honour was giuen to Rome: it was the first, and Constantinople was the second. Of this equalitie or superioritie, or inferioritie, read the councell holden at Chalcedon in the yere of Christ 453. And Illierius, where it was concluded, that Constantinople was of the same authoritie with Rome, though it be the second after, and Alexandria the third, and Ierusalem the fourth. In the yere of Christ 590. John bishop of Constantinople, ambitiouslie desired to be the supreame head, oikoumenikon pasis tis oikoumenis, the vniuersall bishop of the whole world that was habitable. And therefore Gregory the first bishop at Rome of that name, called the same John, the forerunner of Antichrist. Epist. lib. 2. cap. 194.

The first councell at Constantinople c. 3. Illierius Calcedon councell. cap. 28.

John bishop of Constance.

Halfe a score yeres after, or a little more, Boniface the third of that name was made bishop at Rome, and the first that was ordeined or named Pope, or Summus Pontifex, the high bishop: and this did the Emperour Phocas to haue aide of the Pope, which killed the Emperour Mauritius, his wife, his brother, and his sonne, with manie other and made himselfe Emperour. The Pope had this beginning. After him euerie Pope increased his authoritie with priuileges, statutes, decrees, and precepts, till that they grew to such dignitie, that they created Emperours who

Gregory 1. Boniface 3. alias Malifate the first that called himselfe Pope. Phocas.

who were wont to create them, they deposed them, they fought with them, they trode vpon their neckes, they rebelled against them, they cursed them with booke, bell, and candell lighted, they pardoned them all that would fight against the Emperour.

The first Obiection.

They alledge scripture for their purpose, as the deuill did to Christ. They obiect this place of the gospell written by saint Matthew: Thou art Peter, and vpon this Peter I wil build my church. Peter saie they, is the foundation of the church, of him it dependeth, in him it resteth, and he is the head therof: and as God dwelleth in Christ, so doth Peter in the Pope. Mat. 4. 6. Psa. 91. 11. 12. 13. Peter the foundation of ỳ church

Let vs answere this Obiection with the true interpretation and exposition of Christs mind. Thou art Peter, &c.

Thy name saith Christ, is Simon, but henceforth it shall be Peter, a rocke or stone, or rather one depending vpon the rocke, as I promised in the first of John. verse. 42. that thou shouldest be called Cephas, a stone, but I alter it into Peter, because thy name shall be derived of me. For I am Petra, and thou Peter: I Christ, and thou a christian: I a Rocke, and thou rockey: or builded vpon the Rock. The allusion, & affinitie of the Greeke word prooueth this sense, si ei petros, &c Thou art Peter, because thou beleeuest in Petra, that is in me the Rocke: vpon the which I will build my congregation, whom I will to be called Peters, as thou art, deriuing their name of me the rocke: because whosoeuer shall beleeue in me, as thou dost, I will giue him the same name that thou hast. Wherefore who so confesseth me as thou doest, shall be called Peter of me Petra: that is, a christian of my name Christ. Mat. 16. 18 Christ is the rocke, and not Peter. Mat. 16. 18 Euerie faithfull man is a Peter.

Hierom vpon the 8. of Matthew affirmeth, that Peter had his name of Petra, which is Christ. All are Peters which beleeue in the rocke: I will build my familie and congregation vpon it: wherefore all my familie and people are Peters. Peter in this place is put for all christians: and is a generall word signifieng all beleeuers, and confessours of Christ. Wherefore Hierom vpon the sixth of Amos, tearmeth all Christs apostles Peters. 1. Cor. 10. verse. 4.

All the Apostles were Peters.

And that Christ founded not his church vpon Peter (as our Romish catholikes doe contend) but vpon this rocke, which was Peters confession, yée shall vnderstand by the text it selfe. What was his confession? That Iesus Christ was the sonne of God. Then this faith of Peters, is the foundation of the church cleauing to Christ: which foundation Paule defineth to be Christ. 1. Corinth. 3. verse 11. This church and congregation, bicause it confessed the same Christ that Peter did, is verie well learned, and described by Paule, to be the establishment and pillar of truth: and by good reason considering it is defined to bee Christs bodie, out of whose head is derived whatsoeuer nourisheth the bodie. Whosoeuer hath this faith, and is a member of Christs bodie is a Peter. As Christ is called a stone, so are his people and seruants named liuelie stones by participation: as they are the light of the world, and salt of the earth: bicause the light and salt that they haue, is derived and proceedeth from him, as of Petra, Peters: of Christ Christians.

The church 1. Tim. 3. verse. 15. Ephes. 1. 1. Pet. 2. 5. Matth. 5. 13 14.

Act. 15. 11.

This is that rocke, that Peter, that Christ, in whom the faithfull before Christ should be saued as well as we.

Mat. 18. 15.

That this is the true meaning of this place, it is euident by the eightéene chapter of Matthew, and fiftéene verse, where the same doctrine is applied to all christians, when he saith: If thy brother trespasse against thée, tell him his fault betwéene thée and him: if he heare thee, thou hast won thy brother. What is it to win a mans brother, but to lose him from his sinne, wherewith he was bound? By the which, if he will not be corrected, let him be as a heathen, and a publicane. And thus he is bound bicause he will not repent. For saith Christ, (speaking to all christians) whatsoeuer yée bind or lose vpon earth, shall be bound and losed in heauen.

To win a mans brother.

Mat. 18. 18.

Adam and Eue in Paradise were the true church, who when they heard the promise, how that the séede of the woman, Iesus Christ, should burst the serpents head, beléeued it: vpon the which beliefe, Christ builded his congregation: and this is the rocke. They did binde themselues in eating of the fruit, in not obeieng the commandement, in offending the lawe.

Adam and Eue the church.

To binde and loose.

They

They loſed themſelues in confeſſing their fault, obeieng Chriſts voice, lamenting their fact, and beléeuing in him, who ſhould be borne of the ſéede of a woman: their faith and confeſſion of their offence with amendment of life, were the keies of heauen, wherby the locke is opened, and the doore that leadeth to eternall life. By them they repoſſeſſed their felicitie, which was loſt, and reentred into heauen.

Chriſt granted to two or three gathered togither in his name, their requeſts, and he to be among them. If this power, and prerogatiue be equall, and particularlie giuen to euerie chriſtian, and generallie to all: then is it not onlie proper to the Pope. If al the congregation may bind and loſe, then is the Popes authoritie nothing, and he himſelf to be excluded as a reprobate, abhorred as a diſſembler, defaced as an hypocrite, reiected as Pſichicus was in Tertullian fiue times, (who bragged as the Pope doth, that he had authoritie to loſe ſinnes) depoſed as an vſurper, and condemned as an Antichriſt. Mat. 18. 20. Tertullian in his boke de caſtitate

The congregation is builded vpon the rock. Who is the rock? Chriſt, not the Pope: faith in Jeſu Chriſt, not execrable pardons, hope in the Lord, not in man. If the church and congregation be a building, as Paule declareth, and an huſbandrie and vineyard, as the Prophets teſtifie: and if Chriſt be the builder as is manifeſt, and the huſbandman: then hath the Pope no authoritie. That euerie man is Peter, that confeſſeth Chriſt, with the ſame faith that Peter did: heare Origen his interpretation, diſcourſing vpon this place, who was within 235. yéeres after Chriſt. If we affirme and confeſſe, ſaith Origen that Chriſt is the ſonne of the immortal God, as Peter did, than are we Peters, and ſhall obteine the ſame felicitie that he hath obteined, becauſe our confeſſion & his is all one. If we confeſſe Chriſt to be the ſonne of God, the father reuealing it to vs, it ſhall be ſaid to euerie one of vs: thou art Peter, & vpon thée I will build my congregation. Euerie man is Petra, a rocke, & liuely ſtone: that is, a follower of Chriſt, of whom they dranke, which dranke of the ſpirituall rocke following them. Vpon euery ſuch rock is the congregation of God builded. If a man imagine the whole congregation and church to be builded vpon Peter onlie, what will ye ſaie 1. Cor. 3. 3. Eſaie. 5. 1. Peter. Origen 1. Cor. 10. 4. Mark. 3. 19

of Iames and Iohn, the thundering children, and other of the apostles. Indéd it was spoken to Peter: Thou art Peter, and vpon this rocke I will build my congregation. Notwithstanding, it is spoken in like maner to all the apostles, and to al perfect and faithfull men: bicause they are all Peters and rocks, and vppon all them & the prophets, is Christs church builded: and the gates of hell shall not preuaile against them. These gates of hell are vices, sinnes, and other corruption of mans nature, which shall neither reigne in their mortall bodies, neither preuaile. Doest thou thinke that the keies of the kingdome were onelie giuen to Peter, and to none other, neither any other should receiue them? If these words were not common to all men, as they are (I will giue vnto thée the keies of the kingdome of heauen) how can all those saiengs and things, which are applied to Peter before, be common to al men? For Christ thus spake in common to them all: Whom doe you saie that I am? And Peter answered in the name of them all. Doth not he vtter the same in plainer words in the 20 of Iohn, ver. 22. 23, saieng to all the apostles, breathing vpon them: Receiue the holie Ghost: whose sins ye forgiue, shall be forgiuen, and whose sinnes yee reteine, shall be reteined? They were all of like authoritie with Peter. All they that are imitators of Christ, are likewise called Peters, and rocks, as Christ and his faithfull, of whom spirituall men drinke spirituall drinke. Of Christ, all his are called Christs or christians, according to the prophet, who saith, that he would saue his Christs. As Christ is called righteousnesse and wisedome: so are wee called righteous, bicause Christ is our righteousnesse and wisedome: so are christians named by other properties of God. Thus far Origin, with much more.

Matt. 16. vers. 18.

Ephe. 3. 20 Gates of hell.

Matth. 19 ver. 19.

Mat. 16. ver 13. 14 16

Psl. 105 15

Pfichicus like the Pope. Tertul. in lib. de cast.

Tertullian in his boke of chastitie, who was but 210. yéeres after Christ, writing against Pfichicus, the high bishop of bishops, who toke vpon him to forgiue sinne, adulterie, fornication, and other vices, saith thus: Shew me examples of the prophets, and of the apostles, and I will acknowledge thy holines, diuinitie, and Godhead. If thou canst doe so, I will grant thou canst forgiue sinne. If thy office be onelie to teach and minister, then is it not to forgiue sinne.

Matth. 18. ver. 21.

How

How hast thou this authoritie? Thou presumest of this place. But Peter was commanded to forgiue his brother so oft as he offendeth. Which sentence perteineth to all men. The church is not the number and rabble of bishops. This authoritie is of the Lord, and not of his seruants, of God, and not of any priest. Who is without sinne? No man. Then no man can forgiue sinne. Who dare attribute to man that which is proper to God? Who can lose any other man from death, saue onelie the sonne of God? He in his passion deliuered the theefe from death. Wherefore, if thou followest him in forgiuing sinnes, and canst saie, thou hast not offended: I praie thee suffer for me. If thou be a sinner, how can thy oile serue both for thee and mee, for thy light and mine? It is in Matthew the ninth, verse 2. that Christ had power to forgiue sinnes, and knowe mens harts, but thou canst doe neither. If thou presumest, prooue by scriptures, or by miracles, as Christ did. Thus far Tertullian with much more.

Augustine writeth thus vpon this place: Upon this rocke, which thou confessest, Peter: vpon this rocke, which thou acknowledgest, saieng: Thou art Christ the sonne of the immortall God. Upon this rocke I will builde my congregation: that is, vpon my selfe the sonne of the immortall God: vpon me I will build it, and not vpon thee. Men being disposed to builde vppon men, said: I hold of Apollo, another of Paule, another of Cephas, which is Peter. The same Augustine vpon the 21. of John, saith: This congregation cannot fall, because it is founded vpon the rocke, of the which rocke, or Petra, Peter hath his name: for Petra, which is the rocke, hath not his name of Peter, but Peter of Petra, the rocke. As Christ hath not his name of a Christian, but a Christian of Christ. Thus far Augustine, with manie more reasons. Christ is the end of my faith, saith Ambrose vpon the 9. of Luke. The end of my faith is the sonne of God. Wherefore beleue as Peter did, that thou maist be blessed. The grace of Christ is great, which hath communicate almost all his names with his disciples. Christ is the light of the world, the liuelie bread, and the rock, and yet his disciples are the light of the world. We are all one bread, 1. Cor. 10. verse 17. Neither did Christ denie his

Ioh. 1. ver. 4. 8. 9. Ioh. 8. 12. Ioh. 6. 51. 1. Cor. 10. vers. 4.

disciple.

Mat. 16. Matth. 16. verse. 18.

disciple the strength and soundnesse of this worde, because he had the constancie of his faith of Petra. The rocke is the faith in Jesu, and faith is the foundation of the church. If thou be a rocke, thou shalt be in the church, because the church is builded vpon the rocke. Thus far Ambrose. And after this sense do al the grækes and latines interpret this place.

Hierome vpon the 38 of Esaie. Hell gates. Gen. 22. 17 Iob. 32. 21.

Hell gates shall not prevaile against this faith, this rocke, and against such as confesse Christ, with as good a faith as Peter did. The metaphor is taken of the gates, wherein the Jewes & Gentiles exercised their iudgments, as appeareth in Moses and Job. And because wicked iudges did there giue false sentences, absolued the offenders, and condemned the innocents: therefore false iudgement, and tyrannicall iudges, and iniurious magistrates, Psa. 118. 19 are called hell gates, that is, the gates of death, the iudgement seats of deth. In a contrarie sense Dauid calleth right iudgment, mercifull magistrates. Dauid willeth the Leuits who kept the dores of the temple, to open them that he might enter: he calleth them the gates of mercie, for within the arke, vpon the arke sate Iehoua, the Lord of mercie and iustice, who willeth iudges to be mercifull as he is.

Mat. 16. 16. Gates of death.

Gates of hell, should be translated the gates of death, or the gates of the graue. The gates of Hadou, saith Christ, shall not prevaile, shall not ouercome the church, shall not vtterly destroy the faithfull, nor at the length haue the victorie: they may kill the bodies, they cannot touch the soules: these gates are false iudges, malitious magistrates, cruell tyrants, which sit in iudgment and condemne the innocents, and iustifie the malefactors. Such were they that gaue sentence against Susanna: such were they that sate in the gates to giue iudgment, that railed vpon Dauid, Read Mic. 16. 13. Beza vpon Mat. 16. 18 Psal. 69. 13. Behold saith Dauid. Psal 9. verse. 14. I am oppressed of mine enimies the Saulites, O Lord deliuer me from the gates of death. And Beza calleth them aduersaries to God and of his church.

Origen and Ambrose vnderstand by hell gates, all vices.

Iere. 1. 18. Such a strong rocke, such a valiant member of Christ, and such a liuelie stone of Christs congregation, was Jeremy, whom God said, he would make a strong defenced towne, an iron piller,

a

a wall of ſteele against the whole land, against the prieſts, kings, people, & the mightie king of Juda, and ſuch tyrants Jeremie intreateth of, in the end of his fifténe chapter. If euerie good man be a liuelie ſtone, as Peter himſelfe writeth, and all the congregation, a ſpirituall houſe, and the houſe of God, the piller and ground of truth, & likewiſe Chriſts owne bodie, and the fulnes of him that filleth all things: then is not the Popes cardinals, and clergie, the church and pillers, in whom dwelleth no vertue. Neither Peter had anie other keies than Adam, Seth, Noe, Melchiſedech, Abraham, Job, Moſes, and al the faithfull had from the beginning. The keies of the kingdome of heauen, are the opening and interpretation of the ſcripture. What keie (ſaith Tertullian in the fourth booke against Mar.) had the doctours of the lawe, ſaue interpretation? Tertullian affirmeth that the keies are giuen generallie to all, that which euerie man when he departeth hence, carrieth with him. Wherefore, whoſoeuer confeſſeth his ſinnes, repenteth and beléeueth in Chriſt, hath theſe keies, wherewith he openeth the locke, and entereth into heauenlie felicitie.

Matth. 16. verſe. 18. 1. Pet. 2. 5. 1. Tim. 3. verſe. 15. Ephe. 1. 23.

The keies of heauen.

Matt. 18. verſe. 18.

Euerie man may binde and loſe himſelfe. Auguſtinus de doctrina lib. 1. cap. 8. ſaith: to binde is to perſeuer in errour, and to procéde in vice: to loſe, to repent him of his ſinne, and beléeue that here in earth his ſinnes ſhall be forgiuen him. And this is to binde and loſe.

To binde. To looſe.

The ſecond Obiection.

He that giueth authoritie to the church, is ſupreame head.

But the Pope giueth authoritie to the church, ergo he is ſupreame head. I denie your aſſumption, called otherwiſe the Minor. We proue it (ſaie they) by S. Auguſtine, who ſaith: I would not beléeue the ſcriptures, if the catholike church ſhuld not moue me. I anſwere: this church that Auguſtine ſpeaketh of, is not the church of Rome: and therefore the Pope giueth no authority to the church. If Auguſtine had meant the church of Rome, then their argument might haue ſéemed to haue had a good ground.

The Popes authoritie. This is more largelie erpounded in my booke against Pound.

But

The catholike church.

But Augustine meaned the church of Christ, as the crede it selfe expounedeth it. What is the Catholike church? The crede answereth and interpreteth it in these words: A communion, societie, or companie of all saints and godlie men.

Bicause the papists boast of this word catholike, let vs note what it signifieth, though it is neither found in the olde or new testament, saue before the epistles called canonicall, or catholike. To catholou, is that thing that is vniuersall, in the which word, the whole is comprehended: where ye haue this word catholike, it signifieth vniuersall, generall, euerie where, as in example, Christs church is euerie where, in euerie nation, either generallie or particularlie: generallie dispersed through the world: particularlie in euerie priuate mans house, where there are two or three gathered togither in Christs name. Augustine writeth thus, against Gaudentius a bishop of the Donatists: if your church be catholike, prooue that it spreadeth hir beames, through all the parts of the world, and extrudeth hir branches through the vniuersall earth. Thus much Augustine to Gaudentius. If Rome can prooue this, then it is catholike, if not, it is priuate, particular, and singular.

Matth. 18.

Catholike church of what occasion it was so called.

Now will I declare, how it came to passe that the church began to be called catholike.

Meletius bishop of Thebes, and Petrus bishop of Alexandria in Egypt, being put both in prison vnder Diocletian, fell at controuersie, whether that they which reuolted in the time of persecution, should be receiued into the church. Meletius denied them to be receiued, least that such gentle dealing should giue occasion of fall to others. But he would haue a certeine time prescribed after the persecution, and then after repentance, to grant them to be receiued, if that they shewed forth the true fruits of repentance. Contrariwise, Peter moued with pitie, willed them to be receiued. Peter moued them that was of his opinion to come to that side of the prison where he was, and therefore he called them that came to him, the catholike church, bicause that he refused none: and Meletius called them that were of his sect, which were all in a manner, the church of martyrs.

Con-

Confer the Romish church with this historie, and you shall finde that it refuseth none, though they offende neuer so much in maner, but refuse them that are not of their religion, and burn them as they did 23. yeres agoe, therefore our church is and may be called the church of Martyrs, for the true church is euer persecuted: but neuer persecuteth as the Romish doth, which they terme the catholike church: such one as Epiphanius describeth in Peletianus.

Nowe if Rome be all the worlde and a communion of saints onlie, then is it the onlie church: but it is neither all the world, neither a communion of saints: therefore it is not the church. Are shamefull sinners saints? horrible offenders holie?

Augustine meaned by the catholike church, christ and his disciples, and the consent of all them, which sawe Christ, which heard him, and his disciples: and therfore it is called in the common Creede of Nice, the apostolike church. If Augustine did imagine that the scriptures should take authoritie of the church, it had bene an absurditie: considering that there is no congregation so perfect, no companie so holie, no man so pure, which do not dailie desire GOD to forgiue them their offences, as they forgiue them that offend against them. If we saie we sinne not, we are liers, and there is no truth in vs. Let vs prowe both by reason, which is the lawe of nature, infixed in man naturally, and by scripture, that the church doth take hir authoritie of the word, and not the word of the church. If Cleanthes, and other Philosophers, as Tullie testifieth, affirme partlie by the natural motions of their minds, no doubt moued by inspiration, that there is a God: partlie by the prescience and foreknowledge of the things to come, partlie by the commodities which procede of the temperature of the aire, the plentie and abundance of all things, necessarie for mans vse: partlie by tempests, thunder, inundations, haile, lightening, earthquakes, flames, wonders, miracles, blasing starres, eclipses of the sunne and moone, of the reuolution of the heauens, of the constant and certeine course of the fixed starres and planets: then must we confirme with Dauid & Paule, that Gods power, nature, and diuinitie is knowen by visible things subiected to our senses. If Dauid and Paule

Psal.9.2.3. Rom.1.30 Cicero. Tusc.l.

prowne by the naturall courses of the heauens, that there is a God, neither anie people to be so ignorant, anie nation so rude, anie countrey so barbarous, which haue not heard their voices: for Dauid saith: Their sound is gone through all the world. Or as it is in the Hebrues: Their rule & course is knowne through all the world. By a figure the sound & voice is attributed in the 19.psal. To the heauens, because they declare vnto vs with their constant course, moouing and other maruellous dispositions, constellations, and influences, that there is a God. And by this meanes Paule prooueth the gentils to be without excuse, because they might haue knowen God by his creatures, and did knowe, but did not glorifie him as God. By these it is euident, that the heauens and Gods wonderous works are not the causes why there is a God, but GOD is the cause of them, and they are as witnesses, and testimonies that there must néeds be a God. And because all the scriptures teach nothing else but God to be the maker, defender, and gouernour of all, we are assured that they are the true scriptures, because they agree with the lawe of nature, with this heauenlie description, and celestiall disposition, whereby there is vnderstood to be a God. If Dauid and Paule prowne the diuinitie, power, and prouidence of God by his creatures, so must we allow the scriptures by the same meanes, because they differ not from this discourse. Wherefore the church taketh no authoritie of it selfe, but of God: nor the scriptures anie power of men, which are full of errors.

Rom.1 20 And as the works of God are not the causes why there is a God, but as witnesses, so is ỳ church a witnes but no cause.

We knowe, Moses, Daniels, Salomons, Jobs workes, and the rest of the scriptures to be of force, because they agree with the rule of nature. They are witnesses, but no authors. If a lawier answere by the lawe, he doth his dutie: but if he answere of his owne braine, it is naught, neither will anie man beleeue him. He is a wicked iudge that attributeth more to his owne wit and will, than to the lawe. This doth the Pope contrarie to all the ancient doctours, and vertuous writers, who affirme no man to be beleeued, vnlesse he alleadge the scriptures. If an ambassadour go from one prince to another, and be commanded neither to adde to his commission, nor diminish, he is a traitour if he doe. How much more the Pope, who by his false

ambassage, doth not onely ad and diminish, where he listeth, but also changeth, peruerteth, correcteth, depraueth, and abolisheth the scriptures, setting vp his owne constitutions and brainsicke decrees. The prince to whom this ambassador is sent, cannot tell whether his commission is true or no, but by conferring of the other princes letters, out of the which he must haue the truth: so must we runne to the scriptures, and trie by them whether the Pope and other impure spirits doe wel in vsurping such authoritie. The church may be a witnes, that these are the scriptures, as the heauenlie bodies that there is a God. Are the scriptures anie better, although they be as testimonials? The church may be witnesse, the faithfull people may testifie that these are the scriptures, and yet the scriptures perfect, constant, and certeine of themselues. Augustine lib. 2. chapter 14. 32. willeth Crescontius to omit the authoritie of Cyprian, and alledge the scripture, the which if he could be woon'd giue place. Against Maximinus he willeth him to let the councels alone, and bring scripture, that thereby the truth may be tried. Neither alledge you the councell Arminense, nor I the councell of Nice.

The church a witnesse.

Augustine interpreteth himselfe.

The third Obiection.

The Pope is called in the first chapter of the Gospel of Iohn, ver. 42. Cephas, and Cepha in the Greeke tongue Caput, a head, ergo the Pope is head of the church. Your ignorance is intollerable: you despise the tongs, ye will rather cleaue to your olde errours and glosses, than to seeke for the truth. You forsake the fountaines, and dig and drinke of puddles and kennels; you wrest and turne the scriptures from the meaning of Christ, to satisfie your owne opinions. You reading in the text Cephas, which is a Syrian word, thought if it had been Cephale, a greke word: for sale you, Cephas is an head in greeke, and commeth of Cephale, and therefore you sale that Peter, who was called Cephas, is the head of the church, when as Cepha the Syrian word which signifieth a stone, being turned into Greeke, soundeth Cephas. Thus ye turned white into blacke, ye chop, yee change, yee turne;

Augustine. Tom. 6. li. 3. Cont. Mar. c. 14. pag. 733.

Lira vpon the first of Iohn. Cephas, saith Lira 16. Capitan. Ibid. Anacletus.

Euthim vpon this place, Iob. 1.41.

turne, ye peruert and depraue all for lacke of knowledge. For Christ saith, that whereas Peter was called before Simon, his name should be changed and called Cephas, which is a stone, as John himselfe interpreteth it? Bicause that not only Peter, but also all they that beleeue in Christ, are liuelie stones. As out of a stone commeth fire, so doth burning charitie out of godlie men. As a stone or rocke is strong, stedfast and firme, so is euerie Peter, I meane euerie Christian, against whose faith no tyrannie, no hell gates, no persecution, no affliction can preuaile. What doe I saie? Doe they not preuaile? Yea they preuaile against the bodie, the soule they cannot kill.

The fourth Obiection.

Is not he the chiefe and head that is first named? Is not a king named afore his subiects? The husband before the wife? Peter was first named.

I answere: Is Priscilla better than hir husbande, bicause that she is first named in the text, and Aquila after hir? But that cannot be: for S. Paule saith, that the man is the womans head. This worde Protos, as Theophilact interpreteth, hath his respect onlie to his brother Andrew, who was called before, & Peter after, for they two were Protocletoi. And notwithstanding that Peter is named first in some places, yet is Andrew named before him, as in the first of John, ver. 44. Philip, saith John was of the same citie that Andrew and Peter were of. And in the 24. vers. of the 20. chapter of Matthew, the other ten were offended with James and John, in the which text Peter was not named the first, but onelie with the rest. Wee are forbidden to giue supremecie to anie bishop. Esoitai oi escatoi protoi, Kaioi protoi escatoi oi eschaioi.

Mat. 10. 2
Mar. 3, 16
Luk. 6. 14
Act. 18. 26
Cor. 11. 3
1. Iohn. 41.

The fift Obiection.

The same wrote Paule the 4. Pope of that name in the yere

The Popes may lawfully depose Emperours. For as the moone taketh light of the sunne, so dooth the Emperour of the Pope. And the Pope may tread vpon the Emperours necke, as Pope Alexander did vpon the necke of Fredericke, the seconde Emperour

Emperour of that name. And that was prophesied long before by Dauid, a friend of ours, in these words: Super Aspidem & Basiliscum ambulabis, & conculcabis draconem & leonem. Thou shalt walke vpon the adder and Basiliske, and shalt tread vpon the dragon and lion.

of Christ. 1556. the 4 day of Maie in his bull which I sawe in print.

O you tyrants, O you rebels, where is your truth, where is your obedience? Was it not spoken of Christ, and so generally to all good men, against whom the force of the diuell shoulde not preuaile? Doe you so intreat your king and prince?

Psa. 61. 13.

How dare you be so bolde, as to call your Emperour Aspis, Basiliske, lion and dragon? Much lesse ought you to tread vpon them, to put them to death, and to depose them.

They haue authoritie by Gods word to rule ouer you, to haue you in subiection, and not you them. You alledge scripture as the diuell did to Christ: and the next verse, to that which the diuell alledged: as though the diuell and the Pope were saieng mattens togither.

Theodoret and Chrysost. vpon the 13. to the Rom.

The sixt Obiection.

Well, saie what ye will, our holie Father may do what he list. What if he should sell the whole world? Perhaps yee will saie that it were simonie: but I will sweare vppon a booke, that it were no simonie, though he sold the whole world, because that he selleth but his owne: for so our old friend Dauid prophesied vpon him: Omnia subiecisti sub pedibus eius, oues & boues, & pecora campi. Thou hast put al things vnder his feete, al sheepe and oxen, yea all the beasts of the field.

The Pope may doe what he listeth.

Psa. 8. 6. 7

O heauen, O earth, the diuell alledged scripture more probablie. Surelie Dauid speaketh of man, to whom God hath giuen all things for his vse & commoditie: and allegorically to Christ, whom he hath made Lord and King ouer all.

The seuenth Obiection.

Did not Pope Agatho write in an epistle to the Emperour in the fourth action of the synode of Constantinople, that the church

of

of Rome did neuer erre, neither was possible that it should erre? Is not this inough? Is it not a godlie saieng? Is it not worthie to be imbraced? O what a golden sentence is this? Where can you read the like? I assure you it is not possible to be answered.

I answer, that I am able to prowue that euerie Pope hath erred, if sinne be errour. Moreouer, the most iust man sinneth seuen times, and he that saith, that he hath no sinne, is a lier, and there is no truth in him.

Pro. 24.16
1. Ioh. 1.8.

The eight Obiection.

The Pope aboue all bishops.

Panormitane an Archbishop did affirme and reason in a counsell at Basile, in the 39. Session, that the Pope ought to be aboue all bishops.

Æneas Siluius lib. 1. & 2.

I answer, that the said Panormitane made an oration to that effect, and made the Pope Lord ouer the church: notwithstanding the bishop of Argens, Iohn Segouius, and Frances de Funr, diuines, confuted that errour in the said councel, and proued Pope Eugenius the fourth of that name to be a relapse, and an heretike: because that he toke vpon him to dissolue, transport and prorogue that councel. Can he be Lord ouer the church, that should be a minister, and as he writeth himselfe: Seruus seruorũ? Peter willeth no man, no bishop, to rule ouer the church, but to be ruled by the church.

1. Pet. 5.3.
Mat. 8.17.

The ninth Obiection.

Lu. 22.32

Oraui pro te, Petre, ne deficiat fides tua, I haue praied for thée, Peter, that thy faith should not faile thee. He cannot erre, whom Christ praieth for: but Christ praied for Peter, ergo Peter could not erre.

Peter head of the church.

Ioh. 17. 9.
Lu. 23.34.

I denie the proposition, which you call the maior, for Christ praieth for all men, as well as for Peter, and also for them that persecute him: ergo by your argument all men should be head of the church, yea euen they that persecute Christ, as the pope doth.

Augustine vpon the Psalmes.

Augustine writeth, that Peter figureth all christians, & the vniuersall church: ergo when Christ praied for Peter, that he should not erre, he praied also for all christians, and for the vniuersall church,

church, that it should not erre. And that this is Christs meaning, ye shall vnderstand by the often fall of Peter after this praier of Christ: for he denieth Christ thrise, and was also reproued of Paule after this praier. Mat. 26. 75. Gal. 2. 11. 14.

The tenth Obiection.

Peter fæd my shéepe, these words giue to Peter a superiority.

I answer, that Christ did command James and John, with the rest of the apostles to do the like. Did they not fæd the shéepe of Christ also? Did not James preach at Jerusalem, and John at Ephesus? Iohn. 21. 16. 17. Acts. 20. 22. 23.

Moreouer, Paule exhorteth the elders of Ephesus to fæd the flocke and church of God committed to their charge: wherefore to fæd Christs shéepe, is aswell proper to all men that haue the gift, as to Peter. Of this matter read Ambrose in his Pastorall. Act. 20. 28.

The xi. Obiection.

As Christ came to doe the will of his father, so must you doe the will of your mother the church of Rome, Pope Calixtus dist. 12. ca. non decet.

I answer, that you call the church of Rome the Pope, and his Cardinals, but Christ calleth his church generall, and not speciall, a communion of saints, and not a rabble of bishops, as Tertullian writeth, catholike and not private. For Christ saith, whersoeuer there be two or three gathered togither in his name there is he among them, yea though they be laie men, as Tertullian noteth. Is the Pope the churches sonne? Or is he hir father? If hir sonne, what a sonne is he, that vsurpeth and preferreth himselfe before his mother? Therefore saith Augustine: God will not acknowledge himselfe to be his father, that wil not confesse the church to be his mother. If hir father, ergo not hir child: you saie, that the Pope is head. I answer, that when the Pope is cut of by death, where is your head? Is it not dead? Where is the bodie? Is it not dead? But the bodie that is the church liueth alwaies, either militant, or triumphant, or rather both; ergo Matth. 18. vers. 17. Mat. 18. 19.

we muſt loke for another head, that cannot die, euen Chriſt a-bone.

The xii. Obiection.

The Pope hath ſeauen keies.

Had not Pope Paſchalis in the yere of Chriſt. 1100 a girdel hauing ſeauen keies, and ſeauen ſeales, in token of his ſeuenfold power, according to the ſeauenfold grace of the holie Ghoſt, of binding, loſing, ſhutting, opening, ſealing, reſigning, and iudging? I anſwer, that it is blaſphemie to compare the Pope with the holie Ghoſt. Is not he Antichriſt, that attributeth to himſelfe the gifts of the holie Ghoſt?

The xiii. Obiection.

No counſell called without the Pope. Act. 14. Act 6.5. Act 15.18.

No counſell may be called without the Pope.

I anſwere to this obiection on this wiſe. We read that Chriſt called the firſt counſell, willing the apoſtles not to depart out of Ieruſalem, but to loke for the promiſe of the father. In the election of the ſeauen deacons (which was the ſecond counſell) Peter did not call the counſell, but 12. apoſtles called the multitude. The third counſell was called in the 15. of the Acts: Where it appeareth that James was the chiefe and not Peter. Was the Pope called to ane of theſe counſels? Nay ſurelie, they neuer knewe him.

And manie yeres after Chriſt all the counſels, till the Pope began to rule, were gathered togither by the Emperors, kings, princes, and other magiſtrates.

The xiiii. Obiection.

Bonifacius extra. de maior et obeo. c. vna in. An article of the faith.

Omnino definimus, declaramus, pronuntiamus, omnem creaturã ſubeſſe Romano pontifici de neceſſitate ſaluris.

We define, declare, and pronounce that euerie creature muſt be vnder the Pope of neceſſitie, or elſe it cannot be ſaued.

I anſwer, that ſaluation cõmeth neither from the eaſt nor the weſt, neither from Rome, neither from prieſt prelate, nor Pope but

but from God onely. Your welth and riches gine you authority, you are rich in reuenues, but poore in heauenly treasures. Matth. 5.3

Blessed be the poore in spirit, you are arrogant and presumptuous since that venim, I meane riches, entred into the church, as the Lord Cobham said, whom the Archbishop of Caunterburie, Thomas Arundell asked what he meaned by that venime. I meane (said he) your Possessions, Lordshippes, and Jurisdicions. For then cried an Angell in the aire, as your owne Chronicles make mention, Wo, wo, wo: Now, euen this day is venime powred into the church. Ann. 1387

Christ was meeke and mercifull: the Pope is proud and a Tyrant.

Christ is poore and forgaue: the Pope is rich and a malicious murtherer.

Rome is the nest of Antichrist, and out of that filthy nest, come out vncleane birdes, Prelates, Priestes, Monkes, Cardinals, which are the bodie of Antichrist: and the pilde Friers the taile, which couer his most filthy parts. For they preach lies, and therfore are the taile behinde. The Church of Rome ouer all nations.

The xv. Obiection.

Jeremie prophesieth of the church of Rome, saying, beholde I haue set thee ouer all nations and kingdomes, to plucke vp, and to breake downe, to build, and to plant. I answer, that God commanded Jeremie to pull vp the weedes of superstition, and to pull downe all the monuments of Idolatrie. But the Pope draweth this godly sentence to the defence of his vsurped power peruerting the mind of the holy Ghost. And deprauing the text of Jeremie: and by this text he vsurpeth that he may pull downe the Gospell, and set vp his decrees: roote out the truth, and plant heresie or superstition, as it is written of him in another place: Diruit, ædificat, mutat quadrata rotundis, Hierom. 1 Io. Pope Bonif. 8. extra. c. vnam sanctam. Pope Iohn 22. extra. c supra Gentes. Rome ouer all nations.

The xvi. Obiection.

Iohannes de turre cremata, a holie Cardinall, writeth thus.

Papa est Rex Regum, & dominus dominantium, & verus dominus totius orbis, iure, licet non facto. The Pope is King of Kings, Lord of Lords, and the true Lord of all the world, by right, though not in deed. And that Constantius, when he gaue him Rome, restored to him but his owne, for the Pope, as S. Iohn writeth of Christ: In propria venit, & sui eum receperunt. He came into his owne, and his owne receiued him.

The Pope Lord of Lords.

Iohn. 1, 11 mark how the papists depraue the scriptures.

I answer, is not he Antichrist that peruerteth the scriptures, and that either addeth or taketh away: but he taketh away non and attributeth the text to himselfe, which vtterly peruerteth the text. Ergo he is Antichrist. What a presumptuous prelate is he that calleth himselfe King of Kings, and Lord of Lords? If ye read the letter sent to Cardinall Poole, by Stoxly bishop of London, and Tunstall bishop of Durham, and the booke of obedience, written by Stephan Gardiner bishop of Winchester, which all were ranke papists: ye shall vnderstand, that they proue that the Pope is not the head of the Church.

The said Poole did say that Zuinglius opinion in the Sacrament was most probable, which he could be content to follow, if the church of Rome had not decreed the contrarie.

None hath power against the Pope.

Pope Nicol. dist. C. Inferior.

The 17 Obiection.

None hath power against the Pope, no more than the axe against the hewer.

I answer, that he may well be compared to a hewer, which by his axes and cruell tyrants hew downe the good timber, and if he could, would cut off the Emperours and Princes necks.

Balaam signifieth the Pope and his asse.

Glos. extra de sede vacant ad Apostolatus.

Pope Leo. causa 14. 7 cap. nos.

The 18. Obiection.

You heretikes obiect, that the Canon lawe saith, that Balaam when he was reproued of his asse, figureth the Pope and Prelates, and the asse their subiects. Ergo, say you heretikes, the Pope may be reproued of his subiects, but that is no example to be followed. For it pleaseth not our holie Father to be Balaam or his asse.

Num. 22, 27, 28, 29 The Pope Balaam.

I answere, that if ye admit other parts of the Canon Law,

Law, why will ye not admit this? Doth Balaam signifie prelates? Surely your owne Law subuerteth it selfe. For whether was Balaam or his asse wiser? If his asse, as he was indeed, then are the Popes subiects wiser. For the Law saith, that the asse signifie them.

The 19. Obiection.

The Pope may not be accused of any crime, neither of murther, neither adulterie, neither simonie, or such like.

I answer, is not murther contrarie to the first commandement? Is not adulterie against the seuenth? And theft against the eight? And simonie an offence against the holie Ghost? And other vices against holesome doctrine? Besides this, neither murther nor adulterie shall enter into the kingdome of God.

No man may accuse the Pope. Hugo in gloss. dist. 40. ca. non nos. dist. 4. c. si papa. Exod. 26, 13, 14, 15. Acts. 8, 9. 1. Tim. 1, 9. 10. 1. Cor. 6, 9. August. de cancua. glos. ord.

The 20. Obiection.

He that disobeieth me, is as much to be cursed as he that denieth the omnipotencie of God.

I answere, that this is the voice of Antichrist, and therefore not worthie to be answered.

Antoni sum. thi. ior 3. part, dist. 21.

The 21. Obiection.

It may seeme well verified of me that was spoken of Christ, Psal. 8. Omnia subiecisti sub pedibus eius, oues & boues, & vniuersa pecora campi, volucres cæli, & pisces maris: Thou hast subdued all things vnder his feete: sheepe, oxen, and all cattell of the field, the birds of heauen, and the fishes of the sea.

I answer, is not he the child of perdition, that chalengeth that which was proper to Christ, and compareth himself with God? 2. Thes. 2. ver. 4. They say he is al in all, and can do al that God can do, Claue non errante. Doe you not vnderstand by oxen the Iewes, and heretikes: by cattell, Pagans: by sheepe, Campe-rours, Princes, and prelates: by birds, the Angels and Potentates of heauen, ouer whom he hath power, and whom he doth excell in foure points, in iurisdiction, in administration of the Sacraments, in knowledge, and in reward: By the fishes of the sea, are meaned the soules of purgatorie, as Gregorie the Pope did

Hostien. in c. quar. de transl. prael. ex summa casuũ. Fratris baptist.

Antonius 23, q. 5 ca. omnium.

did deliuer the Emperour Traian out of hell.

The 22. Obiection.

Glos. in causa. 11. q. 3. ca. absit. The Popes lawe saith, that if any of his Clergie should be found imbracing a woman, it must be expounded and presupposed, that he doth it to bleede him.

1. Th. 5, 22 I answer, that we may not only abstaine from doing of euil, but also from all suspicion of euill.

The 23 Obiection.

Glos. in causa 11. q. 3. ca. absit. The Pope in his supremacie is Abel, in gouernement the Arke of Noe, in Patriarchdome Abraham, in order Melchisedech, in dignitie Aaron, in authoritie Moses, in state Iudiciall Samuell, in zeale Helias, in meekenesse Dauid, in power Peter, in vnction Christ.

Gen. 4, 1. I answere, the Pope cannot be Abell, for the Pope persecuteth, and Abel was persecuted. The Arke figureth the mysticall bodie of Christ: but the Pope presumeth to be the head, ergo, he is not the Arke. Abraham gaue tythes, the Pope receiueth: ergo he is not Abraham. Melchisedech he is not, for none is after the order of Melchisedech, but Christ onlie: as Paule proueth euidently. But the Pope is not Christ, ergo not Melchisedech. Moreouer, Melchisedech is without father or mother, beginning or ending, the Pope is not.

Heb. 7, 2. Heb. 7, 3. 11, 15, 16, 17. Aaron ruled not ouer Kings, the Pope ruleth ouer the whole world: ergo he is not Aaron.

Heb. 5, 6. Pl. 110, 4. Heb. 7, 3. Moses ruled ouer Iurie, the Pope ouer Asia, Africa, Europe, America, heauen, angels, hell, damned soules, & the poore wretches of purgatorie, ergo, &c. Samuell granted his authoritie to a secular prince, euen to Saule, the Pope denieth it, ergo he is not Samuell.

1. Reg. 9, 22. Helias killed the priests of Baal: the Pope promoteth such like: ergo he is not Helias.

Dauid forgaue his enimies, the pope reuengeth: ergo he, &c. The Emperour Nero persecuted Peter, as they write, but the Pope persecuteth Emperours: ergo, &c.

Luke, 9, 18 Christ was annointed of the holie Ghost: the Pope of men, ergo he is not Christ.

Wile

The 24. Obiection.

We haue a place out of Dauid, Psal. 19. ver. 4. say the Papists, which no heretike can denie. Their sound is gon through the whole world. In omnem terram exiuit sonus eorum. The sound of our holie father, and of his successours, is gone through the world, his pardons, his legates, his belles, his commissions, his grace, his power, his prerogatiue, his authoritie, is in euerie corner of the earth. Fundamenta. de elect in sexto. The Pope thundreth through-our the world.

I answere, that this place of Dauid proueth, that the maruellous works of God, as the Starres, the Mone, the Sunne, and the description of the heauenlie bodies, declare that there is a God.

Hitherto I haue repeated, and confuted (although they neede no confutation, they were so falsly alleadged) some obiections, although not all which they collect out of the Scriptures, their authors. Now I will note certaine such absurdities, as they bring out of their lawes, decrees, decretals, and out of such as haue for lucre, promotion, and for flatterie, bestowed their time in vttering absurdities, and such absurdities, as do more effectually ouerthrowe and deface their doings, than any of our answers or confutations can. These I thought good to signifie, least that any man should think that the time is euill bestowed in writing them, worse in reading, worst of all in printing. We shall therefore vnderstand, that there is nothing so abhominable, nothing so absurde, so vnreasonable, and contrarie to all sense, which they dare not both speake, write, print, auouch, and also defend. As for example.

What, say they, though Iulius the second Pope did throw Peters keies into Tyber, & swore an horrible oth, that seing they would profit nothing, he would trie what Paules sword coulde do? And what though Iulius the third blasphemed for his hogs flesh, saieng: Putano de Dio, dispetto de Dio, bring mée my hogges flesh. And likewise for his Peacocke, when one asked, why his holinesse was so moued, he answered: If God cast Adam out of Paradise for eating of an apple, what woulde you haue me to do for my Peacocke? Is not my peacocke better than Iulius 2. Iulius 3.

an apple? And thus they answer such blasphemies: that in that the Pope was a man, he offended, but in that he was Christs vicegerent, he could not sinne: for, say they, though he were a desperate man, yet the seate and place maketh him holie. Ponder these words of M. Iohn Caluin in his Institutions, cap. 4. pag. 286. fol. 132.

The first point, saith he, of their secret Theologie, is to affirme that there is no God at all. The second, that whatsoeuer is written or taught of Christ, are lies and legerdemains. The third, that the doctrine of the life to come, and of the last resurrection to be méere fables. Thus farre M. Caluin, with much more. Such an Atheist as the Pope is, may be called Nabal, as he is in the 14. Psalm. ver. 1. Such one as imagineth that there is no God, who is destitute of al spiritual and heauenly knowledge, without grace, and hope of any better life.

Now I come to their Obiections which they alledge out of their Canons and doctors.

The first Obiection.

HE is, say they, the head of the church, that ruleth the whole world. But the Pope ruleth the whole world. Ergo he is the head of the church.

I denie the Minor. They proue it by Thomas the irrefragable Doctor, in these words: The Pope, saith he, is chiefe Bishop. For as a King ruleth his realme, so doth he the whole world: and Bishops for his helpe and ease, are ioined in euerie citie, as Iudges, Tom. secund. 4. 98. art. 9. & 4. 20. art. 4. What an argument is this of Thomas of Aquine? Is it a good comparison to compare a subiect with a king? Or rather preferr him before the King of the Romanes.

Many of the first learned men who they call Popes put to death.

1. Where was his authoritie, when Nero persecuted (as they say) Peter?

2. Was not Linus (as they report) the second Pope of Rome in the yeere of Christ. 82? Where was his vniuersall power? Where was his might, when he was put to death of Saturninus

the

the Consul of Rome, who was inferiour to Vespasian, being Emperour at that time?

3 Did not Domitian kill Anacletus? ann. 84.

4 Did not Traian fasten an anker about Clements necke, and cause him to be cast into the sea? ann. 102.

5 Was not Euaristus murthered by the same Emperour?

6 Did not Aurelianus the Lieftenant, the like to Alexander? an. 121.

7 And was not Pius killed in the time of Anton. verus? 121.

8 And likewise Anicete? an. 159.
And Sother? an. 169.

9 And Eleutherius beheaded? an. 177. 191.

10 And Zepherinus in the time of the Emperour Aurelius? an. 220.

11 And Calixtus in the time of Seuerus apprehended, beaten with clubbes, cast in prison, throwne out of a windowe headlong, and his bodie cast into a pit? an. 126.

12 And Vrbanus at the same time banished, and at length killed? an. 233.

13 And Pontianus at the same time was banished into Sardinia, tormented, afflicted, and suffered death? an. 239.

14 And Autherius in the time of the Emperour Maximinus? an. 243.

15 And Fabianus vnder Decius? an. 250.

16 And Cornelius also? an. 253.

17 And Lucius vnder Valerianus? an. 255.

18 And Stephan vnder Gahenus beheaded? an. 257.

19 Sixtus the second of that name, was likewise martyred? an. 267.

20 So was Dionysius. an. 277.

21 So Felix, an. 282.

22 So Eutichianus. an. 283.

23 So Caius. an. 295.

24 So Marcellinus. an. 303.

25 So Marcellus, an. 308.

26 So Eusebius, an. 309.

27 So Melchiades, an. 314.

The

The Papists say, that all these were Popes. I pray you, how ruled they all the worlde, as Thomas saith the Popes doe? Where was their authoritie above all Kings, Princes, Emperours, and Monarchs? If of God, or of Peter, or of themselues, why did they not resist? Why were they put to death? If they had none, as none they had indeed, then of whome had the Popes following, their power and tyrannie, to kill innocents, to depose Emperours, to disgrade Bishops, to rule in hell, heauen, earth, and purgatorie, to absolue a pœna & culpa, to doe what they lust, to oppresse, banish, and murther?

The second Obiection.

Papa stupor mũdi. Galfridus in Clem.

Well, say what you will, the Pope is marueious, for he hath his name of marueiling. And he is to be wondred at, bicause he is Peters vicegerent in the earth, for he hath his name of Pape, an Interiection of marueiling. And without doubt, he occupieth not the place of a pure man, but of the true God. Textus est in codice in corpor. de transl. Episcopi. I answere: You say that he hath his name of Pape, an Interiection of marueiling, and indeed the Reuelation and Paule saith, that Antichrist, when he shall come, which is the Pope, shall worke marueils, and doe false miracles by Negromancie and iniquitie.

Apo. 17. v. 3. 4. 5. 2. Thes. 2.

The third Obiection.

Hath he not a great preeminence, when as no man neither may, nor dare, aske him in any matter why he doth so. De pœna dist. ex perso.

The fourth Obiection.

Neither is the Pope Peters vicegerent, but he occupieth the rome that Peter occupied. Glos. in Clement. vna. de ineior. in verb. vicar.

The fift Obiection.

The Popes name changed Glos. in prohemio vi. decre-

Doe you not knowe that the Popes name is changed in his Creation, Consecration, and enstalling, that by the changing of the name the man may likewise be changed. For where he was a pure man before, now is he become the vicegerent of the true God: as in example: Who was a cruell tyrant before, is now

changed

chaunged and called Clemens. He that was hurtfull, is nowe Innocent: He that was a maleface, Boniface: and so forth of the rest. In verbo Boniface.

Hath not the Pope both the swordes? Is not hee an heretique that breaketh the constitution of the Pope, or that holdeth, that the Pope is not able to make a constitution? He is a Painim that will not obeie the Pope. The Pope maye depose the Emperour without a councell, yea, with a cause, or without a cause: Stat pro ratione voluntas. Polidor. li. 4. cap. 10. Plat. volat.

These Obiections are thus to be answered; ẏ as none of these are contained in the Scriptures, no more are they to be credited than fables of Homer or Ouid. In chaunging their names, they detecte their hypocrisie: who will beléeue that the chaunging of a mans name will make an euill man a good man: of a dishonest, an honest? Besides this, is not the Pope a man still, though hée be anointed, consecrated, installed, and enthronized? Is not an ape an ape though he haue a childes coate vpon his backe? Ought he to rule the Emperour? Is not hée bounde to giue to Cesar, that which is Cesars? Notwithstanding one cursed Iames de Terano, Chamberlaine to Vrbane the sixt Pope of that name, in the yéere of Christ, 1385. interpreteth this place of Luke, of the Emperours after Christes passion, but after that Christ was ascended into heauen as victor and conquerour, he writeth thus: when I shall be lifted vp from the ground, I will drawe all to my selfe, that is (sayth the saide James) I will take awaie all Empires, Kingdomes, Jurisdictions, and Dominions of the worlde, from the Emperours and Kinges, and giue them to the Pope, who when hee hath subdued them, and brought them in subiection, hée maye vse the royaltie, riches, gorgeous apparell, and all other thinges as subiect to him. This cursed James, as Molyneus termeth him, is to bee condemned of Treason, for forging a false coyne. For where it is in John, that Christ by his death should ouercome death, hell, and all the world, he applieth it to the Pope, of whom John did not once dreame, vnles he prophesied of him, among other Antichrists in his Epistles, whome hee there describeth. Luk. 20, 25 Ioh. 12, 52 August. de Anconami Antonius tit. 22. ca. 17. after Christ. 1330.

And as for the place of Luke, it is to be vnderstanded of ciuill & temporall Magistrates, and not of spiritual and misticall inuen- Luk. 20, 25

ters of iniquities, and so vnderstandeth Chrysostome, Origen, and Theodoret, vpon the xiij. chapter of S. Paule to the Romanes, prooing that all Bishops, and such as we call spirituall men, must néedes be vnder the iurisdiction of ciuill magistrates, obey them, and pay them Tribute. Besides this, this James prooueth, as Augustinus de Ancona did lxxx. yéeres before him, that the Pope had not onelie authoritie ouer all kings and Emperours that were christened, but also ouer Turks, and Paynims, bicause that Christ gaue his authoritie to the Pope when he ascended, and that Iudiciarie power (for these are his tearmes) ouer euerie creature, bicause that he left the Pope both the keyes, temporall, and spirituall.

Rom. 13.

The Popes power.

The sixt Obiection.

He is the head of the Church, that hath two keyes, the one to open heauen gates to his fréends, the other to shut out his enemies. And he hath thréecrownes, bicause that he is a king, a César, and a bishop: or rather bicause he hath authoritie in heauen, hell, and purgatorie: or else as Gregorius Doctor Hispanus did preach in Cambridge, who said that the Pope was counted in Spain, the father, the sonne, and the holie ghost, and that was signified by his thrée crownes. Moreouer in euerie yéere of Iubile he hath a golden hammer, wherewith he knocketh at the gates of Paradise. Is this no préeminence? Is not he the head that hath this authoritie? I grant that the flattering glosers of the canon lawe write such things, but they are too foolish to be credited, too false and absurd to be approoued, too ridiculous to be aduouched, and too detestable to be admitted.

2. Keyes. 3. Crownes

A golden hammer.

Beza vp n. 2. Thes. 2. verse. 4.

The 7. Obiection.

He that hath both the temporall and spirituall sworde, must néedes be the head of the church: but the Pope hath both, Ergo, he is the head of the church.

A sworde.

I denie the Minor. We prooue it thus: Doe you not reade, that Boniface the eight Pope of that name, came out in a solemne feast day, in the apparell of a bishop, as gloriouslie as euer was

Boniface.

Aaron, with the spirituall sword, to frame the spiritualtie with all. And on another feast day he came out in the apparell of the Emperour, with great pompe and glorie, with a naked sworde shaking it, and saieng: This is my sword to correct the temporal withal: yea, euen Kings, Princes, and the Emperour. I answer, that this he doth by this rule: Sic volo, sic iubeo, stat pro ratione voluntas. For that he did without reason or authoritie.

The 8. Obiection.

Is not he the head of the church, that is aboue Kings, Cesars, and Councels, and aboue the whole world? Innocent. 9. quest. 3. & gloss. ibid. & vlt. ext. de elect. significasti. The Pope aboue all power.

The 9. Obiection.

And though all the world should giue sentence against the Pope, notwithstanding his sentence must stande, bicause that he may dispence with all things: Iud. Grossat. de Capell. Papa si vult, &c.

The 10. Obiection.

The Pope is aboue all Counsels and Statutes, de elect. cap. signific.

I answer, If his authorities be aboue Councels, then Councels be vaine, and made not, when as we may go to the head and spring, who is aboue either Councels, or lawes. For you say, that all the lawes are in the chest of the Popes breast. But we credit not these saiengs, bicause they are made by Popes without authoritie, either of Gods word, or of old Doctors. Wherefore this is that Antichrist, that is described in the Reuelation, cap. 13. 17. and 18.

The 11. Obiection.

He that hath the same authoritie that Peter had, is the head of the church: But the Pope hath the same authoritie that Peter had: Ergo the Pope is the head of the church. Peter the head of the church.

I denie the Maior: for Peter was not the head of the church, nor any better than the other of the Apostles. Moreouer, Peter

was a mere man, and a mere man was not the head of a spiritual church.

The 12. Obiection.

The Pope aboue all.

Is not he aboue all, that can dispence with the lawe of nature, with Moses, with the old Testament, with the new Testament, with Christ, Peter, Paule, and the rest of the Apostles?

I answer, that none doth so but Antichrist. For of Antichrist, Paule writeth so in the second epistle to the Thessalonians, the second chapter, verse 4. But you say, the Pope doth so: Ergo the Pope is Antichrist.

The 13. Obiection.

Causa 9. quest. 3. ca. patet. Vilierius de stat. priuat eccles. c. nemo 17. ques. 4. di. 40. cap. Si Papa. et c. 2. eiusdem dist.

There may no man iudge of the Popes doinges, neither the Cleargie, neither Kinges, neither Emperours. Shall the iudge of all be iudged of any? Is it not knowne through all the worlde that the church of Rome doth iudge all the world, and it may bee iudged of none? Who dare dispute of the Popes doings? Who doubteth of the Popes holines, who is in such authoritie? If hee lacke good deedes, or any other thing, it is inough for him to trust in the predecessors of that place. These blasphemies answereth Paule in the second to the Thessalonians, seconde chapter, and verse 4. where he writeth, that this Antichrist maketh himselfe God.

The 14. Obiection.

Rufus.

Remundus Rufus, a noble defender of the bolie Sea of Rome, reasoneth thus: the Pope is the chiefe, bicause he is the first in time, reuerence and power. In time, for Peter was at Rome the first Pope: in reuerence, for who is to be reuerenced more than he? In power, what bishop, what prelate, what monarch, is to be compared to him? I answer to the first, that Peter was neuer at Rome, and therefore was neither first Pope nor last at Rome: moreouer Paule was at Rome before him, by the testimonie of their owne writers.

And

Peter no bishop. Ma.10,25

said Peter was no Bishop, ergo no Bishop of Rome. Peter was an apostle and no bishop. A bishop kept in a certaine place, an Apostle went about euery where. As for his reuerence, what reuerences should the Pope haue aboue others? If he will be first he must be last, as Christ writeth. As concerning his power, what is it? Who gaue it to him? He is or ought to be a seruant, no Lord: a minister, no maister, a member of the bodie, and not the head.

Rome destroied. 2. Th.2. 8.

What if Rome were vtterly destroied by the Turke (as it may be) and the Popes name, glorie, dignity, and memorie, clean extinguished, where should the Romish church be? Where should be all her decrées? Should not all be vtterly abolished? shall not Christ destroy him with the spirit of his mouth?

The 15. Obiection.

Nicolaus the Pope. The Pope is God.

Doe you not remember what Nicolaus the first Pope of that name did write? He said and also determined, that no Christian magistrates should haue any power aboue the Pope, because that he is called God, as Antonius writeth, tit. 16. If no magistrate haue iurisdiction ouer him, if no man may appeach him, if he be God, is he not worthie the head of the church? I grant that he taketh vppon him all these titles, and so the diuell would haue done, who moued Christ to fall downe and worship him, and he would giue to him the whole world. Wherefore he is the abhomination of desolation, the child of perdition, Behemoth, Bel, Belial, a Dog, a Dragon, a Traitour, the Diuell, a Theefe, an Owle, a Mouse, a Serpent, Leuiathan.

Mat.24.15 2. Th.2,3. Iob.40,10 Iere.5, 10. 2. Co.6,15 Ps.22, 16. Apo.12,3 2. Ti.3, 4. Ioh.6, 71. Iohn.10,1. Za.11.17. Ioh.10, 12 Esai. 27,1.

The 16. Obiection.

The place, nor the Pope cannot erre but onely in that, that he is man, but in that, that he is Christs Vicegerent, he cannot erre: how lay you to this? Crache me this nut.

And although that Peter Bembus calleth Alexander the first a murtherer: and likewise Julius the third: yet we protest, that if Bembus had bin learned in our Canons, and Gloses, he would not haue written so. I marueil what men meane to speake so against our holie Father, seeing he can make of nothing, some

thing,

L.27 t. Bembus lib.18. Ioueus l.8

thing, of iniurie, iustice; potest facere de nihilo aliquid; & de iniusticia iusticiam, & mutare quadrata rotundis. Pauor post horrorem, &c. The Pope calleth himselfe to witnesse, because there is none greater by whom he may sweare. Though Paule writeth, and willeth that a bishop should be without fault: notwithstanding the Pope may dispence with him: though he be an vsurer, a ruffian, a lier, a theefe, a coniurer, a periured man, and such like. Geminianus. lib. 8. c. 49. Iesu good Lord, what, and how mightie a prelate is our holie father the Pope, hath not he authoritie ouer the angels in heauen, and also ouer the damned soules in hell, as Petrus Costus reporteth.

The Pope can make of nothing somthing, &c.

Gloss. in elem. He sweareth by his holines.

Geminianus.

I answer that all these saiengs are full of iniquitie, and rather to be punished by the magistrate with the sword, than answered with the pen.

2. Tim. 3. 2

The 17. Obiection.

The popes power in heauen.

How say you to this golden sentence. Sext. decret. that the Pope maketh the place holie, and therefore Rome is without spot or wrinkle.

The Pope maketh the place holie.

I answer, if he be an euil man, he defameth the place, and that the Pope is euill, his fruits doe declare.

The 18. Obiection.

What if the Pope, saith Busgradus, carrie all the world to hell with him, or beleeue that there is no life to come (as some did) or be an homicide, or a Sodomite, or as blasphemous as Iulius the third, or as euill as the diuell, or if he blaspheme the virgine Marie as a ruffian, as the said Iulius did, we must beleeue that we must be saued by him, or else we must be damned, without redemption: for whatsoeuer he doth we must beleeue it as an article of our faith, for who may or dare aske him why he doth so. What shall we answer to these blasphemies, they are not worthie to be repeated, to horrible to be mentioned, to absurde to be confuted, to vile to enter into any mans eares.

The Pope beleeueth none other life.

Distin. 40. ca. Si papa.

The 19. Obiection.

How answer you this authenticall sentence of the glosse of the

pope

prologue of the Clementines, that the Pope is neither God, nor man, sed Neuter inter vtrunque? If he be neither God nor man, but neuter betweene them both, then he is a monster, or if he be neither God nor man, he is surelie the deuill, or else some antichrist. The Pope neither God nor man.

The 20. Obiection.

Is not he the head of the church, who was better then the virgine Marie: but the Pope is better then the virgin Marie: Ergo, he is the head of church. What if I shoulde denie the Maior, yé could not proueit: but I will denie the minor: he that can make him that is better then the virgin Maria, is better then the virgin Marie: But the Pope can make a priest, which is better then the virgin Marie: Ergo the Pope is better thé the virgin Marie. A priest is better then the virgin Marie in this point, that shee bare Christ but once, but the priest eueris dais. I coulde answere this by the like absurditie of yours after this sort. You sais that a priest can make God: But he that can make God, is better then God: Ergo the priest is better then God. But the Pope can make a priest, if the priest who is inferiour can make God, what can the Pope make who is superior to a priest. Surelie a thing aboue God: doth not the Pope in making of God: exalt himselfe aboue God. Therefore he is that man of sinne and childe of perdition that is spoken of in the second to the Thessalonians, cap. 2. verse. 3. & 4. The Pope better thé the virgin Marie. Bullenger. in Apocalips. A priest maketh God. 2. Thes. 2. 4

The 21. Obiection.

He is the head of the church that can giue the names of dignitie, and titles to all princes, kings, and monarches and may crowne them: But the Pope can do this: Ergo the Pope is the head of the church. I denie the Minor. I proue it thus: What king hath not his title giuen of the Pope? name one if you can. To be briefe, he gaue this title to the French king to be Christianissimus most christian king, and to the king of England to be Defensor fidei, Defendour of the faith. I grant he did this, but he chalenged this authoritie falsely, and then he did as the scripture prophesied, that he should do, exalt himselfe aboue al power. The Pope maketh kings.

The 22. Obiection.

The Pope curseth whom he will.

He that curseth when, and whome hee will, is the heade of the Church. But the Pope can both curse and bleese when and whom he will. Ergo the Pope is the head of the church.

I denie the Minor, I proue it thus: Was not England cursed by the Pope, and our holie father Iulie the third of that name, did of his meere mercie giue one droppe of Christes bloud (reserued at Rome to pardon England withall: or rather of his holinesse and absolute power, pardoned England in the yeare of Christ, 1553. the 19. daie of October: Non obstantibus constitutionibus & ordinationibus Apostolicis, cæterisque contrariis quibuscunque: Notwithstanding the constitutions and ordinances of the Apostles, or anie other whatsoeuer they be to the contrarie.

Are you not ashamed to take the honour from God, and giue it to a man: from the Creator, and giue it to a Creature? You saie that though the Apostles, or anie other (in which words both God and Christ are contained) did ordaine & decree the contrarie: that the Popes blessing must preuaile, his iudgement stand, and he to be all in all.

The 23. Obiection.

Dist. 21. que vis.

Pelagius manie yeares ago, ordained that the Church of Rome had not her authoritie of men, or of Synods, but of Christ. And Gregory the seuenth, and Nicolas the third, were more plaine: for they concluded, that the Pope was the supreme head without all controuersie.

Supremacie when it began.

I answere, that by these it is manifest, that it was 560. yeres after Christ, before that anie mention was made of any supremacie: for these two first forged supremacie. That which was first is most probable: But at the first there was no supremacie: Ergo there should be none.

The 24. Obiection.

Peter Pane orders. Peter de Palude de Potest. apost. ar. 2.

He is the head of the church, that giueth authoritie and licence to all the other Apostles to preach, to be priestes, and to minister the seuen Sacraments: But Peter giueth all these. Ergo Peter is the head of the church.

Peter

Peter Palude is the author of this argument, a man of great worship.

The 25. Obiection.

He is the head of the church, whom the chaire doth bleſſe, although he were Iudas, or a murtherer. But the chaire bleſſeth the Pope: ergo the Pope, if he were Iudas, or a murtherer, is the head of the church.

Hoſi inconfeſ. patriconien. c. 29. diſt. 94. ſatis euidenter. Marceſ. in cō. Lat. ſeſ. 4. car. in con. Tridēt. Extra Iohn. 22. cum inter in Gloſſa. Imprinted at Lyons. 1555.

The 26. Obiection.

He that is God, is the head of the church: But the Pope is God: ergo the Pope is the head of the church.

The ſecond propoſition is proued by the authoritie in the margine.

In cō. Lat. ſub Leo 10. ſeſ. 10. Extra de conſtat. canon.

The 27. Obiection.

He that is head of Angels and Archangels, is the head of the church: But the Pope is the head of Angels and Archangels; Ergo the Pope is the head of the church.

The Minor is proued in the margine.

Gregor. hamburg. in appel. Sigiſmundi Ducis Auſt. Prier againſt Luther.

The 28. Obiection.

He that is aboue the ſcripture, is the head of the church: But the Pope is aboue the ſcriptures: Ergo the Pope is the head of the church.

The aſſumption is proued by Syluester Prierias.

De poteſt. col. Apoſt. Durand. 2. de miniſt. & ord. De tran. epiſt. quanto hoſt. Cornel. the biſh of Bitonto in the counſ. of Trent.

The 29. Obiection.

He is the head of the church, that is the light of the world, which illuminateth euery man that commeth into the worlde: But the Pope is that light, which illuminateth euerye man that commeth into the worlde: Ergo the Pope is the head of the church.

The 30. Obiection.

He that hath authoritie to breake lawes, is of more force than he that came not to breake lawes: but the Pope came to breake the lawes, & Christ came to fulfill the lawes, and not to breake them:

Diſt. 80. in illis Matth. 5.

them: Vrge the Pope to be head of the church.

The 31. Obiection.

If there were nothing to proue the Pope to be the head of the church, sauing his apparell and ornaments, yet surely they might perswade any man to beleeue, to maintaine, and to glorifie our holy father the Pope. Doth not Buechingerus and Innocentius. li. 3. de Altaris mysterio. cap. 1 & 10, affirme, that there are 9. special ornaments: his mole, his shoes or sandals, his succinctorie or girdle, his Tunicle, his Dalmatica or long slæued gowne, his Miter, his Gloues, his Ring, & staffe. In these consisteth the speciall power of the Pope, euen to giue orders, to bielle maids, to consecrate bishops, to lay on handes, to make greale or Chrisma, to consecrate clothes and vessels, to call synodes, to dedicate temples, and to depose them that are disgraded, and to doe manie other meritorious works.

The speciall power of the Pope is his apparell.

What shall I speake of his two horned miter of the hems of his garment, of his crosse and staffe, of his chimer, and other vestiments? His shoes pardoneth veniall sins, his staffe hath many vertues, ỳ crooked horne fetcheth in them that go astray, the end knocketh the obstinate, reformeth the disobedient.

What shall I speake of his breeches, and handkerchieses, of his knines and two edged swords? Of his golden hammer I haue spoken before.

I answer, that these more commend the Pope, and set forth his praise, than his vertues do: he glorieth in his apparel, Paul in Christ his crosse: he in outward things, Paule in inward: he in pompe, Paul in pouerty: he in vaingiory of the world, Paul in the ioies of heauen. Is not all this apparell corruptible? Will it not consume? Will not his crowne in time weare away, and decay? But the immortal crowne which Peter speaketh of, will neuer. We are not ashamed to put your trust in worldly things, but in scriptures you put no trust, them you cannot abide: doth not Iames Hogstrate in his book intituled, of Praieng to saints pronounce him to be an heretike, that flieth to the scriptures, and that custome ought to be followed before the scriptures, because a common error maketh a lawe.

1. Pet. 5, 4.

Agrip. against the Louan. art. 2.

A common error maketh a lawe.

We

We haue hitherto prooued our holie father to be the head of the *Militant Church* here in earth (though the Lutherans saie, that he is the head of the Malignant Church.) Now will we proue that he is the head of the Triumphant Church, which is in heauen.

The first Obiection.

HE is the head of the Triumphat Church, that canonizeth saints, and hath authoritie ouer angels, that maketh of the Triumphant church, whom he listeth: But the Pope doth this: ergo he is the head. I denie ẏ Minor, we proue it thus. Let us see if you find anie daie in ẏ yeere dedicated to anie saint, which the Pope did not dedicate, and consecrate. He made the Apostles daies, the foure Ladie daies, made Corpus Christi a saint s. Peters cheines, s. Graue, or s. Sepulchre, s. 7 sleepers, s. Sondaie, s. Grimbold, s. Chrisogon, s. Gorgon, s. Rooke, s. Dunston, s. Thomas Becket, whom king Henrie did vnsaint, & disgrade: holie John Shorne, holie king Henrie manie a prelate, bishop, and Pope, and in fine, all his benefactours, for whom he commandeth euerie priest to praie in his Canon of the blessed masse, which masse we trust he will make a saint one daie: for surelie she is our good mistris: she prospereth Prelats, exalteth Hermites, aideth hunters, purgeth pigs, helpeth hogs, causeth raine, and faire weather, deliuereth out of purgatorie, and directeth generall councels. Finallie she were as worthie to be a saint, as anie of them all.

The Pope canonizeth saints Pope Hildebrand called Gregory. 7. Plat. in vita Gregorii. Alexander. 3. titul. 46. Antoninus in 3. parte summae maioris.

I answere, that the Pope taketh vpon him to do and saie so. But thinke you that he can do so? Surelie he hath made some saints that are deuils, and some that there were neuer none such. What manner of saint is saint sundaie? or Rinyon, or s. Gyners, or s. Redygonz, or s. Apollinarie for toothach: Valentine for louers: Loe for smithes: Crispine, Martine, and Crispinian, for Shomakers: Nicolas, and Cletus for Clarkes: and many write there was neuer none such as Cletus: George for

Euseb. Ierom. Mart.

warriers, Andrew for Scotland, Denis for Fraunce, James or Jaques, for Spain, about Louane Vrbane, whom they crowne & carry about with great pompe to tauernes, if they haue plentie of fruites, if no, they spit vpon him, they reuile him, & throw him into the kennelles. They paint with John & Bernard the deuil, wͭ George like to the Egiptians a Crocodile, with Rooke a dog, with Anthonie a sow. The Hollanders vse Pauline, as Louanians Vrbane, although that there be no parte in mans body so dishonest, vnto the which ẏ Pope hath not appointed a saint: and none so vncomely, which hath not his saint: neither anie absurditie that you can name, but they haue a saint for it: yet saie they, the Pope cannot erre, although it is euident, that he canonizeth (as they saie) these saints, both contrarie to scriptures, Councels, and Doctors. It is in S. Paule, that if God onelie iustifieth, who can condemne? can the Pope?

Agrippa. con. Lo 12. cap. 26.

Ro. 8. 24.

Thus I reason: He that cannot iustifie a man, he cannot Canonize. But the Pope cannot iustifie: Ergo he cannot Canonize. That the Pope doth not iustifie, all those places proue, which proue Christ to be our only head, redeemer, iustifier, and glorifier.

1. Iohn. 2. verse. 1. 2. 1. Tim. 2. verse. 5.

Ro. 3. 24.

To canonize.

To canonize is to glorifie, to giue felicitie, to make a Saint of a man, and to introduce him into eternall ioie, and this doth onely Christ: ergo not the Pope: which Paule proueth by this climax, this gradation, this induction, and sorites. Whom God hath predestinate, them he hath called, whom he hath called, them he hath iustified, and whom he hath iustified, them he hath glorified: But the pope can predestinate no man: Ergo neither iustifie them, neither glorifie them, and per consequens not canonize them. We may worship neither the virgin Marie, neither the Apostles, neither anie saint, neither make holie daies, or temples for them, much lesse Canonize them, which comprehendeth all these. This doth Epiphanius proue at large, Tom. 2. in 27. Hæresie, and Theodoret vpon the second chapter to the Colossians. August contra Faustum, li. 2. cap. 21. de ciuit. lib. 10. cap. 1. lib. 21. cap. 21. ca. 26. lib. 22. cap. 10. vpon the psa. 113.

Ro. 8. 30.

Reue. 1. 10. Dan. 3. 18.

Ambrose

Ambrose vpon Rom. 1. and the Councell of Laodicea.

The 2. Obiection.

He that cannot erre, can Canonize Saints: But the Pope cannot erre, ergo, the Pope can Canonize Saints.

I denie the Minor. For I will alledge out of their owne authours such testimonies as they write, by the which ye shall perceiue that the Popes did alwell erre in doctrine as in maners.

The Pope cán terre

The Pope ereth both in manner & doctrin

Marcellinus, in the yere of Christ. 295. denied Christ, offered to images, and idols. Notwithstanding he repented him, and suffered death after that, for Christ.

Marcellinus. Hiero. in Chron. & fortunate.

1 Liberius, in the yere of Christ. 354. through ambition became an Arian.

Liberius an Arian. Amia Marcellus. lib. 27. Ruffin lib. 1. c. 10.

3 Damasus, in the yere of Christ. 368. after much slaughter done in a church of Rome, was made Pope.

Damasus.

4 Siricius, in the yere of Christ, 382. prohibited the priests of the west churches to be maried, and denoced them that had maried widowes, and excluded second mariage.

Siricius. Grati. dist. 82. Poly. lib. 5. c. 4.

5 Anastasius, the first, in the yere of Christ, 392. reiected them from the ministerie that had ane maine.

Platina. Anastatius Grati. de consist. 2. Aposto.

6 Innocentius the first, in the yere of Christ, 406. decrede that the Sea of Rome should be preferred before all others, and to be iudged of none. He caused to annoile the sicke persons: he compelled them which he called heretikes to come to the Catholique faith of Rome by violence. Romana fides inquit Mantuanus id est falsa: He granted to such as had bin all the daies of their life cursed, and wicked, pardon and repentance of their sinnes in the panges of death.

Sabellicus Innocent. Isodo can. 9. que. nemo. &c. Trenæus.

He excluded from the clergie secular souldiers, and such as had bine twise maried.

7 Sozimus, decreed that the Sea of Rome could decree nothing against the word of God, and he was in the yere of Christ, 420.

Isodorus Volaterranus.

8 Bonifacius, in the yere of Christ, 423. turned Vigiles into

Sabell. Ægeb. Polid 6. ca. 4. Sigebert.

fastes.

9 Xistus, or Sixtus in the yeere of Christ. 440. made Peters chaines a saint.

Socra. lib. 7 cap. 17. Grat. dist 38. nul. Vo Sabel. Poli lib. 6. ca. 11. Isod. Grat. dist. 34.

10 Celestitius, the first, in the yeere of Christ 430. made Introitum of the masse, with the Graduall, with the Responsories.

11 Leo in the yeere of Christ 445. made the holie sacrifice the immaculate host, and more. He commanded sundaie to be kept holie daie, he instituted procession, he was cursed and excõmunicated by the bishop of Alexandria.

Isodo. in sum. Isodo. infelix.

12 Hilarius in the yeere of Christ 463. confirmed the generall councels, published in the common lawe, removed from the degrées of the church, them that had bin twise maried, and them that had maried widowes, and them that were lame, and first forbad priests to weare lay mens apparell.

13 Simplicius in the yeere of Christ. 475. did much contend with the bishop of Rauenna, to increase his authoritie.

Theodoret vpon the 2. to the Colos. Isodorus in concilijs Gra. ca. quæs. 3. Polid. 5. c. 10. Iso. Sig. V. lat. grat dist. 79. di. 17. concilia Isodorus.

14 Fœlix the third of that name, in the yeere of Christ. 481. excluded them that were baptised or rebaptised of heretikes from the ecclesiasticall Chiualrie. He made Michaelmas day against the councell of Laodicia.

15 Gelacius the second, in the yeere of Christ 489. decreed that neither he nor his successours should be iudged of anie man in the earth.

16 Anastatius in the yeere of Christ 496. fauored the Eutychians and Nestorians.

17 Simachus in the yeere of Christ 498. after long strife with Laurence and Peter, was Pope. He patched and framed the masse in order: he decréd that no councell should be of force anie where without the Popes presence.

Gra. dist. 66. Si imperator. Sabel Iso. Volat.

18 Hormisda in the yeere of Christ 513. ordeined after he was at quietnes with the east churches, that the decrées of the fathers, and councels, should bind all nations, wheras at the first they were ordained for certaine persons and countries.

19 John the first, in the yeere of Christ 525. ordained, that the Emperour should be vnder the subiection of the Pope.

20 Fœlix the fourth in the yeere of Christ 526. commanded masses to be had only in a halowed place, that the clergie should be

be diuided from the people. The clergie in the quire, and the people beneath in the body of the church, and that men lieng at the point of death should be annoiled.

21 Vigilius in the yéere of Christ 537, decréed that Rome should be the mistresse and mother of all churches.

22 Pelagius the first in the yéere of Christ 556. put into the masse to pray for the dead, and committed an heritike to the secular magistrate to be punished. This Pope did affirme first of all other that the supremacie of the bishop of Rome was giuen of Christ, and not of any synod, or of men.

23 Iohn the third, in the yéere of Christ 563. decréed against his predecessor, that none ought to be called an high priest or an vniuersall bishop. Dist. 99. nullus.

24 Pelagius the second, in the yéere of Christ 577. added many things to the masse, hee put subdeacons from their wiues, and from other ecclesiasticall offices, and made seuen formed Letanies to appease the wrath of God, for the great pestilence that was at Rome. Sigeb. Polyd. 5. c. 4. Volat. Plat. Greg. lib. 4 Epist. c. 88. & lib. 9. c. 4. 5. & lib. 11. c. 2.

25 Gregorie the first in the yéere of Christ 590. did manie things wel and many things euil, he called himselfe seruant of seruants, and forbad that any should be called a generall bishop. He put many things to the masse, Letanies, Processions, Antiphones, Psalmodies, Alleluya, nine Kirieleysons, Offertorie, three peticions in the canon. He forbad them that fasted to eate flesh, milke, cheese, or egs, and granted at certeine times of the yéere forgiuenesse of their sinnes: he forbad monks to baptise, or images to be broken, he fetched his mother, and Traian out of hell. Gregor. in decr. & in psal. 3. penit. & 40. c. tibi. Grat. in decret. Poly. 5. c. 10. & lib. 6. c. 6. & lib. 8. c. 1. Saben 8. lib 5. Plat.

26 Sabinianus in the yéere of Christ 607. appointed the day & houres to be diuided and knowne by ringing of belles, and lampes to burne in the temples, and caused Gregorius his predecessors bookes to be burned.

27 Bonifacius the third, in the yéere of Christ 601. obtained of Phocas he emperour that he might be called Pope, & supreme head, and chiefe prince of all bishops. Although Iohn the 3 after Christ 565. yéere, and Gregorie the Pope after Christ 590. had appointed and decréed most prudently the contrarie: This said Plat. Sab Po. li. 5. c. 6

Boniface

Sub grat. Sigeb. Sabel. volat.

Boniface appointed the altars to be couered with white linnen clothes.

28 Theodotus, in the yéere of Chriſt, 618. decréed that no man ſhould marrie his godaughter.

29 Boniface the 5. in the yéere of Chriſt, 621. appointed ſanctuaries for malefactors, that Coluthes ſhould not touch the reliques of martyrs, ſacrilege, to be puniſhed with the dart of excommunication, and that monks being prieſts might bind and loſe.

Chriſts croſſe a ſaint. Plat volat. Sigeb. in Chron.

30 Honorius the firſt, in the yéere of Chriſt, 626. made the croſſe of Chriſt a ſaint, and tooke the braſen tiles of the temple of Romulus, and couered Saint Peters church with them, and builded manie temples.

Lent. Chaſtitie vowed. 1. Tom. cõ grat. di. 27 Diaconus. Cã. 22. 4, 2 nulli.

31 Theodocus, in the yéere of Chriſt, 640. the ſonne of a biſhop was Pope, at what time Carcombert king of Englande firſt commanded Lent to be kept in England.

32 Martine the firſt in the yéere of Chriſt, 650. compelled the clergie to vow chaſtitie.

Biſhops priſon. Plat. volat.

33 Eugenius the firſt, in the yéere of Chriſt, 660. appointed that biſhops ſhould haue a priſon to impriſon the clergie, and that biſhops might not, nor ought not to conuert the goodes of the church to their owne vſes.

Muſike & organs. Platina. Grat. diſt. 19. ſic.

34 Vitelianus, in the yéere of Chriſt, 661, brought firſt into the temples muſike and organs.

35 Donus, in the yéere of Chriſt, 681. diuided the clergie into certaine orders.

36 Agatho the firſt, in the yéere of Chriſt, 680. commanded that all the lawes of the Pope ſhould be taken as confirmed by the mouth of God.

Popes laws equal with God. Plat. bloud Polid. lib. 6. cap. 3. Tom. 1. Cone.

37 Conſtantine the firſt, in the yéere of Chriſt 708. went towards Conſtantinople, and in the iourney Iuſtinian the Emperour met him, and kiſſed his féete. He commanded images to be had in temples, and be painted.

38 Gregorie the ſecond, in the yéere of Chriſt, 715. forbad a man to marie Presbyteram, Diaconam, Monacam, & a ſpiritual godmother: & made Leo the Emperour his ſubiects to rebel, bi-

cauſe

cause the emperour had pulled downe images and saints out of temples. Blondus 10.

39 Gregorie the third in the yéere of Christ, 731. brought in images againe, cursed Leo the emperour, who resisted him, and despising the emperour, caused Martellus king of France to make war against the Lumbards. Plat. Sab Eutro. lib. 22.

40 Stephanus the second, in the yéere of Christ 741. caused Pipinus to inuade Lumbardie, he pardoned Pipinus against his oth made unto his king Childerique, and this was the first Pope that was borne on mens shoulders, and caused images to bée worshipped, and much idolatrie to be committed. Urspargensis. Pope born of mens shoulders. Polid. 4. cap. 10.

41 Paule the first in the yéere of Christ 760. excommunicated the emperour: in his time starres did fall from heauen into the earth. Images. Plat. Praemonstrat.

42 Leo the third in the yéere of Christ 800. after his banishment being restored to his Popeship by Carolus Magnus the emperour made the Gange daies, and Frankincense, and preferred the degrées of the Popes before all the writings of the holy doctors, and affirmed that a crosse of wood made for Christs crosse did bléed the verie true bloud of Christ. Emperour excommunicated. Hiero. Marius. Polid. 5. cap. 10.

43 Gregorie the fourth made all soule daie. Gange daies.

44 Sergius the second in the yéere of Christ 841. was the first that changed his name, and called himselfe Sergius, whose christian name was hogs mouth. He crowned the emperour Lodouike, and caused the sacrament to bée diuided into thrée parts. Christs crosse bled. Plat. Sab Sigebus. Sacraments diuided into 3. parts.

45 Leo the fourth in the yéere of Christ 145. made him kisse his féet, no laie man to be in the quier at the masse time but the clarks. And made Ethenwolfus of a monke king of england, and therefore he rendred to the Pope of euerie house in england a penie. Popes feete kissed Plat. vola. Sigeb. Peter pence. Houedenus.

42 Ione a woman Pope, in the yéere of Christ 853. borne at Moguntia in Germanie, & called an english woman through the familiaritie that she had with an english monke, with whom she went to Athens, being apparelled like a yongman, procéeded and excelled in learning, insomuch that shée was consecrated Pope, gaue orders, made bishops, priests, deacons, and abbots, Pope Ione erred

song masse, halowed altars, fonts, and temples, ministred the sacrament, crowned Lodouike the second emperour of that name with hir hand, and with saint Peters blessing. Ethelwolfus king of England reuerencing his holie mother, I should saie, holie father the Pope, euen the whore of Babylon, gaue the tenth part of his realme, to clarkes, and monkes, to praie for his souls. This Pope was gotten with child, by one of hir cardinals, deliuered of child as she went in procession, and so died, after shee had bin Pope two yeere and a halfe. Then the holie fathers made prouision least they should be deceiued anie more, and did set him whom they would make Pope vpon a stoole that had a hole in it, and caused a deacon to put his hands vnder, and to knowe whether he were a man or a woman. Behold the Romish church euen after mistris Jone Pope haue said a masse of the holie ghost, did offend, if it be an offence to be a harlot. Funcius saith, that it was done by the singular prouidence of God, to declare the abhomination of the whore of Babylon, and the see of Rome.

Pla. Sab. Ethelwolfus. Reuel. 17.

Plat. Sab.

Buechingerus a papist putteth hir in the number of the Popes who wrote in the yere of Christ 1556. Grat. dist. 96. Ubinam. Antoninus tit. 16.

47 Nicolas the first, decreed in the yeere of our Lord 861. that no prince, nor the emperour should be present at anie councell of the clergie, vnlesse it be some chiefe points of the faith: he decreed that no laie man should iudge of the clergies liues, nor dispute of the Popes power, neither anie christian magistrate to haue power ouer anie bishops, bicause the bishop was called God, and compelled priests to liue chast, and that none shall heare the masse of him that hath a concubine.

Bishop a God. Uolat.

48 Martin the 2. in the yeere of Christ 882. was made Pope by necromancie.

Plat. Sab. Formosus bodie mangled.

49 Stephanus the 6. in the yeere of Christ 790. abrogated al the acts of Formosus the Pope, for an old grudge, he toke his bodie out of his graue, cut off two fingers of his right hand, and threw them into Tyber, and buried him among the laitie.

Plat. Tyrannie.

50 Romanus in the yeere of Christ 899. disanulled the acts of his predecessour Stephanus, and approued the acts of Formosus.

Plat. Uol. Pope imprisoned.

51 Christophorus in the yeere of Christ 903. did cast Leo into prison, and handled him miserablie.

52 Sergius in the yeere of Christ 907. deposed the said Christopher,

pher, and made himselfe Pope: and for hatred toke vp Formosus once againe, and set him the seate of the Pope, as though he had bin aliue, and cut of his head 8. yeeres after he was dead: he cut off his fingers and threwe his bodye into Tiber, and commanded all the Romanes to confirme this act, and to subscribe. He first ordeined candels to be borne vpon Candlemas daie: he begot John the 12. Pope of that name, of an harlot called Marozia, and did manie such miracles.

53 Laudo in the yeere of Christ 913. was Pope, and begat John the 11. Pope of that name in adulterie.

54 John the 11. in the yeere of Christ 916. kept Theodoca an impudent harlot. This John was rather a warriour than an apostle, as Platina writeth. At this time holinesse fled from the Popes to the emperours.

55 John the 12. in the yeere of Christ 934. sonne to Sergius, was deposed by Leo the sixt.

56 Stephanus the 8. in the yeere of Christ 937. was so wounded in a ciuill sedition, that he was ashamed to come abroad all his life time.

57 John the 13. in the yeere of Christ 964. giuen to al mischeefe, to dice, cardes, games, robberies, sacrilege, fornication, and to all other euill acts, from his youth: whom Volateran called a cursed man: and Platina monstrum hominis. He put out the eies of some of his cardinals, their tongs, their fingers, hands, noses, and members. He was accused that he did not saie his mattens and houres, that he did not communicate in his masse, that he did make deacons in his stables, that he did lie with two sisters, that in plaieng at dice, he required the deuill to helpe him: he made children bishops: he defloured maides and strangers: made Lateranense (that holie pallace) a stewes, and brothell house: that he did deflowre Stephana, his fathers concubine, the widow Rainer, and the widow Anne, with hir niece, put out his spirituall fathers eies, he hunted, he warred, he burned, he brake doores, and windowes, he dranke, and pledged the deuill with wine: wherefore he was deposed, and Leo placed. But afterward his noble concubines caused him to be restored, and Leo deposed.

Plat. Sab. Tyrannie. Formosus hed cut off. Candlemas daie. Luthyrandus. lib. 3. cap. 12. Marozia mother to a Pope. Laudo an adulterer. Premonstrat. Volat. Premonstrat. Luthyrand lib. 2. ca. 13. Buechingerus. John 11. an adulterer. Plat. John 12. deposed. Stephanus. 8. wounded. Plat. Luthyrand lib. 6. Volat. 12. Plat. Tyrannie with all mischiefe. Deacons made in a stable.

Capgriue. in catol. Anglis. Dunston a Necromancer.

He ordeined that the emperour should alwaies after that be crowned of the Pope of Rome. A man tooke him with his wife, and thrust him through with his dagger. He made sain Donston (being a Necromancer) archbishop of Canterburie.

Boniface 7. a thiefe. Platina. Plat. Stel Premonst. Volat. Syluester 2 a Necromancer. Polid. 6. cap. 8. Volat.

58 Boniface the seauenth, in the yeere of Christ 973. stale all the treasure of saint Peters church, and fled to Constantinople, and there sold it. He returned to Rome, and with that money paied his creditors: hired ruffians, and deposed the John 15. whom they had made Pope, put out his eies, thrust him in prison, where he died miserablie.

59 John the 16. in the yere of Christ, 983. a priests sonne, was hated both of the clergie and of the laitie, he gaue all to his kindred.

Read of this matter at larg. in Polid. lib. 6. ca. 8. Purgat. where.

60 Syluester the 2. in the yeere of Christ 997. studied necromancie, asked of the deuill, how long he should be Pope. The deuill answered, till he should sing masse at Jerusalem. He fell sicke in a certeine place in the church of the holy crosse called Jerusalem, and there hearing an horrible noise of deuils, as Petrus Præmonstratensis reporteth, died.

Platina. All soules day.

61 John the 18. in the yeere of Christ 1001. appointed All-soule daie, persuaded by Odilo, an abbot, who heard a pittifull noise in mount Ethna, supposing that there were the soules departed, and that purgatorie was in that hill of Sicilia.

62 Petrus Damianus, a cardinall, writeth that Benedict the 8. Pope of that name, in the yeere of Christ 1008. did appeere after his death, sitting on a blacke horse, to a bishop, one of his acquaintance: which bishop being astonied with such a spectacle and vision, said: Art not thou Pope Benedict, whom we knowe is dead? He answered, Sum ille infelix Benedictus. I am that vnhappie Benedict. The bishop answered. Howe is it with you, O blessed father? Then answered the Pope, I am grieuously tormented: but there is remedie inough. Go thy way and tell my brother John, who is now Pope, that he cause to bee digged vp certeine treasure hidden in the ground, and giue it to the poore. He appeered also to Pope John, saieng: I trust to bee

Benedic. 8

deliuered

delivered, and would to God that Odilo, that holie Abbat, would praie for me who inuented purgatorie.

63 John the 20. of a laie man was made Pope without any orders, in the yere of Christ 1020.

64 Benedictus the 9. in the yeere of Christ 1032. obtained his Popeship by art magike, and did sacrifice to diuels in woods and mountaines, and made women to followe him thither, and to loue him by a sparow. He knew what was done in al the world. He sold his Popeship libris mille quingentis. At this time came in the name of the Cardinals.

This Benedict, as he was coniuring in the woods, was strangled by the diuell; and after his death was seene of an hermite in bodie like a beare, in head and taile like an asse, and being demanded how it chanced that he was transformed, he answered: I liue in this state, bicause when I was Pope, I liued without reason, without lawe, without God.

65 Syluester the thihd, in the yeere of Christ, 1043. solde his Popeship to Gregorie. The cardinals called this Gregorie a murtherer. Then there were at that self same time three Popes: Benedictus was in the pallace Lateranense: Syluester and Gregorie, and Clement the second was elected the fourth.

66 Damasus the 2. in the yeere of Christ 1048. inuaded by violence, and made himselfe Pope by force; at what time it was lawfull for euerie man to aspire by what meanes he could, Quo iure quaque iniuria.

67 Victor the second, in the yeere of Christ 1055. was poisoned drinking in the lords chalice.

68 Alexander the second, in the yeere of Christ 1062. after he had fought a great battell, commanded that no laie man shoulde giue anie benefice.

69 Gregorie the 7. in the yeere of Christ 1069. forbad anie laie man to possesse tithes: he poisoned sixe of eight Popes: he caried about with him alwaies a boke of necromancie, of the which matter read Benno, at large: he excommunicated the emperour

and

Nolat. The Pope made without orders. Benedic. 9. sacrificed to the deuils. Beno cardinalis. Cardinals ordained. Benedict hanged by the deuill. Buechingerus. Carrand. Blondi. 3. Pa. Oth. Godfrid. Benno. Pope a murtherer. 3. Popes at one time. Buechingerus. Mirand. Platina. Damas. 2. Victor. 2. poisoned. Cor. Pol. Urspar. Alexand. 2. Humanus contract. Bon. sindeca. 2. lib. 3. Buechin. Platina. Cauti. 16. q. 5. decimas Ben. Nauclerus. Ursp.

Conradus a Lech. Grantzius 5 c. 8. Mut 15. dist 83 si quis. Buechin. Lampar. Haruelden Sab. Sig.

and made him to stand three daies without the gate of the citie, in a cold winter, with his wife, and his yong sonne barefooted, from morning to night without meate or drinke. And when the said emperor desired most humblie at the end of the three daies, answere was made to him on this wise: O abhominable antichrist, the Popes holines hath no leisure to speake with you. But notwithstanding, on the fourth daie his familiar freend and concubine Mathilda abteined, that he might come to the Popes presence: But neither would giue him his crowne againe, neither pardon him, neither absolue him from excommunication, till he should confirme by writing all his decrees, which he did, and notwithstanding would not restore him.

Calixtus fought a battell. Tarsul. Stella. Vincent. Antonius. Platina. Popes footemen kings of England and of France. Plat. Crantz. lib 6. c. 16. Otho. fris. lib. 2. & 7. digest. fr. Blond. 5. Henrie the seconde went barefoote. Polyd. hist. cornalensis de rebus Angliae.

70 Calixtus the 2. in the yeere of Christ 1119. fought a battell with Gregorie the eight Pope of that name: ouercame him, and did set him vpon a camel, his head to the talle, and so brought him to Rome with such despite.

71 Alexander the third, in the yeere of Christ 1158. instituted that no man should marrie his brothers wife. He vsed the king of England and the king of France for his footmen. As Hadrian the fourth Pope before him vsed the emperour Frederike, who came to the Pope, and held his left stirrope, as he should light of his horse. You should (said the Pope) haue holden my right stirrope: the emperour smiled being not a little offended, and saide that he was not wont to hold shirropes, for you are the first that euer we did anie such dutie vnto. And I would knowe of you whether it is done of dutie or good will: if of good will why doe you accuse my negligence, if of dutie, I owe you no such seruice: then what matter maketh it to what side he commeth that commeth to doe reuerence? The next daie (being thus admonished of the Pope) he came to his right stirrope and brought him into his tents. This Alexander the third decreed that none should be king of England but whom the Pope should assigne and create, and compelled Henrie the second king of England to go barefoote to Thomas Beckets tombe at Canterburie with bleeding feete.

72 Innocent the third in the yéere of Christ 1195. made emperours, cursed them, and excommunicated them. He inuented and commanded Auriculer confession, and commanded the host to be reserued. Thou hast O Rome saith the abbot of Vrsperge, that thou didst desire: Sing this song that thou hast ouercome the world by simonie, ambition, malice, crueltie, presumption, deceit, arrogancie, and violence, but neither by vertue, nor religiō.

Vrsp. decret. tit. 6. c. 3. c. 54. Polid. 5. c. 11. Paulphrid. Crantzius 7. c. 15. 23

73 Gregorie the ninth, in the yéere of Christ 1221 promised eternall life to all them that would fight against the emperour. He forbad laie men to preach.

74 Innocent the fourth, in the yéere of Christ 1242. gaue to the cardinals red hats for the defence of religion, and that they should ride on horsebacke through the citie. There was a voice heard in the Popes court, saieng. Come thou damned wretch into the iudgement of God. The next daie he was striken as though it had bin with a club, and was found dead.

Plat. Cran. 8. c. 2. c. 6. decret. 5. ti. 8. cap. 18.

75 Vrbane the 4. in the yéere of Christ 1262. made Christs crosse a saint, and Corpus Christi likewise.

76 Boniface the eight, in the yéere of Christ 1290 gaue in the yéere of Iubile ful remission of their sins to all them that came to Rome. He came out to the people vpon a solemne daie in the habite of a Pope in his Pontificalibus, and gaue the people blessing. The next daie he came forth in the apparell of an emperour, with a naked sword borne before him, sate him downe and cried with a lowd voice, Lo, here are two swords, signifieng, that both the temporall and spirituall iurisdiction was his. He entred as a fore, reigned as a woolfe, and died as a dog. He decréed that he was the key bearer of heauen, and that no man might iudge him although he caried innumerable soules to hell with him.

Buechin. Polid. lib. 4. cap. 9. Plat. Sab. Volat. Distrien. lib. 7. Polid. 6. cap. 8. Gernierus Buechin. Boniface. Iubile. He died like a dog. Buechin. Robart. gag. lib. 7. Crantz. lib. 8. c. 39. decret. lib. 3. tit. 2.

77 Clement the fift, in the yéere of Christ 1313. did translate the Romish seate to Auenion in France. Where his successours remained 74. yéeres.

78 John

John. 22. Masseus. John Mandeuil li. 1. ca. 7. Hilliticus in rest. de veritat. Urbane 6 5. Cardinals drowned. Plat. Angels cōmanded to fetch souls out of purgatorie. Crosse in the forhed. Tilio. Gilbertus dutch. Melāchto. Brunitius Hutrenus. Peters keies throwen into Tyber. Caietanus Agrippa. Leo 10. called the Gospell a fable. Hieronim. Marius. Bembus. Carion. Masseus. Ten shillings bringeth a soule out of purgatorie.

78 Iohn the 22. in the yeere of Christ 1318. taught that, the soules departed should not see God before the last day. And that he himselfe is the head of the church, and instead of Christ, vnto whom the Greekes answered thus: We know your power ouer your subiectes, your intollerable pride we cannot abide, your couetousnes we are not able to satisfie, the deuill be with you, for the Lord is with vs.

79 Vrbane the 6. in the yeere of Christ 1388. put fiue cardinals in a sacke and drowned them.

80 Clement the 6, in the yeere of Christ 1343. commanded the angels of paradise to bring out of purgatorie those soules that were pardoned, and to carrie them into the glorie of paradise. He granted also to them that made a crosse in their forehed, that they might deliuer 3. or 4. soules out of purgatorie whom they lusted.

81 Iulius the second in the yeere of Christ 1502. a man full of all mischiefe threw Peters keies into Tiber, he licensed Henry the 8. king of england to marrie his brothers wife, whatsoeuer ordinance is to the contrarie set out by the apostles: Quibuscunque decretis Apostolicis non obstantibus.

82 Leo the 10. in the yeere of Christ 1512. called the gospell a fable. He caused his commissions to persuade the people, that for ten shillings, they might haue whose soule they wold out of purgatorie: they preached that if it were one iot lesse than ten shillings it would profit nothing, for they said it was an infallible rule that God would doe what they would haue him to do, according to this text. Quicquid solueris super terram, &c. These pardons Luther began to confute, & therefore was cursed by the said Leo. At this time there was such lightening & thunder in Rome, that it shaked the temple, where the cardinals were chosen on such sort that Christ our ladies yong sonne was smitten out of hir armes, and the keies out of saint Peters hands, which manie interpreted to signifie and foreshewe the ruine of the Romish seate, and to that end, there were manie verses written.

83 Clement

83 Clement the 8. in the yére of Christ 1524. was a baſtard, a coniurer, a murtherer, a ſodomite, periured, a robber, full of ſacrilege, and a maſter of all miſchéefe.

Clementius ſuper Artipart. Clement. 8. a coniurer. Bucerus. John Till. Clergerius. Ochinus. Sleidan. Anſelmus. Dian. Paul. 3. Hierom. Marius. 45000. whoores.

84 Paule the third in the yére of Chriſt 1534. excommunicated England, he compelled his ſiſter to lie with Pope Alexander the 6. that he might be made Cardinal, he poiſoned his naturall mother and his nephew, that all the inheritance might come to himſelfe, he poiſoned another ſiſter whom he had deflowred, becauſe that ſhe loued other better than him, he promiſed a noble woman mariage, laie with hir, and deceiued hir, with changing his apparell, he was taken in bed with his niece, another mans wife, and wounded ſore of hir huſband, he laie with his owne daughter Conſtantia, and killed hir huſband, he regiſtred for his fine thouſand whoores, of which he had monthlie a ducate.

Julius. 3. a blaſphemer. Marius. Clergerius. Ochinus. Fortune.

85 Iulius the 3. in the yére of Chriſt 1549. deſire the blaſphemies which he vſed for his hogs fleſh, and peacock, the Cardinals demanded of him why he did make forth an vngratious boy called Innocentius to be Cardinall, and what he ſawe in him? He anſwered, I praie you what did you ſée in me that cauſed you to make me Pope? Is it not the courſe of fortune to aduance whom ſhe will without deſarts?

As I haue in repeating certeine actes of the Popes, vttered ſome that are not wicked, and ſome that are moſt deteſtable; ſo in declaring theſe Antitheſes and contrarieties, I muſt néedes declare ſome good things, but moſt part deteſtable: neither doth the deuill ſpeake alwaies euill, though his intent is to that end: in theſe Antitheſes ye ſhall ſée their diſſention in words, diſcord in matter, diuerſitie in iudgement, and varietie in opinions. Repugnancie in writing, in the ſubuerſion of that thing which you go about to defend.

They ſaie that the Pope cannot erre in doctrine, though he offend in manners.

¶ One Pope against another.

Stephen. 7 Babtisme, and rebaptisme. Marcellinus. Plat. Liberius. Hierom in Chron. & fortunatiã. Caietanus Agrippa. Isod. Tol. Isodorus. Soziminus. Simachus Anastasius Isodorus. Sigeb. Grat. in dist. quamuis. Pelagius. Distinct. 9 nullus. Tolat. Plat. Plat. Plat. Sab Dist. 99. nullus. Tolat. Plat. Grat. dist. 6. in Synodo, Hidria. Sab. Aenead. lib Plat. Plat. Sab

1 Did not Stephen the first Pope, in the yeere of Christ 260. decree that such should not be rebaptized which did reuolt, and were heretikes? Sistus or Sixtus in the yeere of Christ 270. decreed the contrarie, the one must needes erre.

2 Marcellinus in the yeere of Christ 299. denied Christ offred to images and idols, but repented and suffered death afterward for Christ.

3 Liberius in the yeere of Christ 351. through ambition became an Arrian. His successors condemned that opinion.

4 Iulius the second in the yeere of Christ 1502. granted king Henrie the 8. to marrie his brothers wife, whatsoeuer ordinances either of the apostles, or anie other are to the contrarie. Soziminus in the yeere of Christ 420. decreed the contrarie.

5 Simachus in the yeere of Christ 498. did striue with Laurence, and Peter with him.

6 Anastasius the 2. in the yeere of Christ 496. fauoured the Eutichians and Nestorians, his predecessors and successors condemned his opinion.

7 Pelagius in the yeere of Christ 556. did affirme that the supremacie of the bishop of Rome was giuen to Christ.

8 Iohn the 3. in the yeere of Christ 563. decreed the contrarie. And so did Gregorie the 1. in the yeere of Christ 590.

9 Sabinianus in the yeere of Christ 607. caused Gregorius his predecessors bookes to be burned.

10 Boniface the 3. in the yeere of Christ 610. obteined of the emperour to be called Pope, and supreame head, and chiefe bishop of all bishops.

Iohn the 3. in the yeere of Christ 563. and Gregorie the 1. after Christ 590. decreed the contrarie.

11 Leo the third Pope of that name, in the yeere of Christ, 810. granted to the emperor, to elect, and confirme the Pope. Hadrianus the third in the yeere of Christ 883. decreed the contrarie.

12 Stephen the sixt, anno 897, abrogated the acts of Formosus,

his

his predecessor.

Romanus in the yere of Christ 903. disanulled the acts of his predecessor Stephanus, and proued the acts of Formosus. Plat.

13 Sylvester the first, anno. 310. permitted priests to haue wiues. Nicolas the first in the yere of Christ 861. decred the contrarie, with manie mo. Plat. Antonius, 16.

14 Gregorie the 10. anno 590. and Martin the first, anno 647. denied priests to haue concubines. Ciolat. Plat.

Donus did grant the contrarie, anno. 670. Plat.

15 Sergius in the yere of Christ 970. deposed his predecessor Christopher, and made himselfe Pope. Plat. Ciol.

16 Iohn the 12. in the yere of Christ 934. was deposed by Leo the 6. Plat. Platina.

17 Boniface the 7. deposed Iohn the 15.

18 There were three Popes altogither, all readie to cut one a nothers throat. Plat. Pl.

19 Alexander the third, in the yere of Christ 1158. forbad anie man to marrie his brothers wife. Sigon.
Iulius the second did the contrarie.

All the Popes against Christ.

Here haue I added certeine Antitheses, declaring the difference betweene Christ and the Pope, whereby ye may knowe him to be that antichrist, mentioned in Paule 2. to the Thessalonians the 2. chapter. verse. 4.

Christ obeied the scriptures, and would doe nothing against them. Matth. 5. 19. 27.

The Pope dispenseth against them, against the apostles, against the euangelists, against Moses, against the old Testament and new. For (saith Hoostrate) he is an heretike that cleaueth to the scriptures. Agrip. art. 2. Illir. in catal.

Christ maketh no difference of meates and daies. Mat. 15. 11

The Pope doth.

Illyric. in catal. Christ had not where to rest his head.

The Pope hath houses and pallaces.

Luk. 2. 7. Ioh. 2. 1. Christ admitteth marriage.

Gra. dist. 32. Vol. 5. cap. 4. The Pope forbiddeth it.

The Pope saith, that Christ dwelleth in temples made with mens hands.

Act. 17. 24 The spirit of Christ in Paule denieth it.

Matth. 26. vers. 46. Christ prayed onely to his father.

Matt. 5. 25 The Pope to saints, and new inuented hallowes.

Christ willeth vs in this life to be reconciled to our aduersary.

The Pope in the next.

Christ in the earth.

The Pope in his purgatorie.

Matth. 20. vers. 26. Christ will haue none to be superiour in his church: none to be supreme head but himselfe.

Theodoret. 13. Rom. The Pope maketh himselfe the head and vniuersall bishop.

Mat. 19. 5. Christ admitteth and commaundeth matrimonie.

Married men cannot please God. The Pope proueth by this place of Paul, Romans the eight, and eight vers. that married men cannot please God, Qui habitant in carne, Deo placere non possunt. Paule meaneth that carnall men, & such as are giuen ouer to al sensualitie, cannot please God. The Pope saith, they that are married, dwell in the flesh, and therefore cannot please God. If they please not God, ergo the dwell. If the dwell, then are all men seruants to the diuell. Thus reasoned Innocentius the eight Pope of that name.

Eccle. hist. cent. 5. cap. 10. Christ alledged scripture for him, and his fathers will.

Mat. 19 27 The Pope alledgeth his owne will and pleasure, and denieth that he should shew any reason of his acts. If anie require it, he is offended, he rageth, he persecuteth, and addeth alwaies this verse of Iuuenal, as Hildebrand, otherwise Gregorie the seuenth did.

Sic volo, sic iubeo, stat pro ratione voluntas.

Illyr. in vita. Gerochus, one of the greatest frends that Hildebrand had, writeth so vpon him and his life.

Christ

Christ commanded Peter and his successours to put vp his sword. Mat. 26. 52.

Hildebrand willeth his to draw it. For he took vpon him to bind, loose, curse, absolue. He excommunicated the Emperour: he sate in the church of God as God, aboue all that is worshipped for God. He pronounceth that he could not erre, he inuented fables, he corrupted scriptures by false interpretation to serue his lust, and affirme, that whatsoeuer he did, was the law of God. Antonius. Illiric.

Christ saith, that he that calleth another Racha, should be in danger of iudgement. Mat. 5. 21. Illir. in catal.

Pope Hildebrand calleth others beasts, dastards, fooles, stocks, blocks, and asses.

Christ refused to be made a king. Ioh. 6. 15.

The Popes doe not oulie not refuse, but also fight for it. Sigeb.

Christ forbad periurie, manslaughter, ciuill wars, murther, treason. Illiric. Auentinus

The Pope caused his priests to preach, that these mischiefes pleased GOD, and such like, as to rebell against the Emperour, to rob, to burne, steale, kill, spoile, shead bloud, to oppresse their neighbours. He hath in his forehead written, Nomen contumeliæ, the name of despite. I am God, I cannot erre, &c. Matt. 5. 33.

Read Auentinus and Illiricus, and ye shall see, that the Pope is very Antichrist, and the little horne in Daniel. Pope very Antichrist.

Christ exhorteth to charitie. Matt. 5. 24.

The Pope to debate.

Christ to the studie of Gods word.

The Pope from that knowledge. If (saith Arnulphus, in the yeere of Christ, 991. in a synode before a great number of bishops) the Pope, though hee bee gorgious, though hee sit in a seate of state with purple robes, glistering with golde: if hee bee without charitie, and haue learning onelie, he is Antichrist, sitting in the seate of God, boasting himselfe as he were God. If he haue neither charitie nor learning, hee is an image or idoll, no more able to answere, than a stone. Though ignorance were tollerable in other bishops, yet it is intollerable in the Pope. Pope is Antichrist.

Why should not he that is superiour in place, and inferior in knowledge, be contented to be iudged by him that is inferiour in

place,

place, and superiour in knowledge. Thus much writeth Arnulphus, with much more: reproouing superioritie, condemning ostentation, reprouing the intolerable arrogancie of the Pope.

Mat. 19 Christ willeth that a man shall not forsake his wife for any cause, but for adulterie.

Boner bishop quondam. in his homilie of matrimonie.

The Pope appointeth 12. causes.

Error, conditio, votum, cognatio, crimen,
Cultus, disparitas, vis, ordo, ligamen, honestas,
Si sit affinis si forte coire nequibit.

Car. Pont. Mat. 5. 19 Thomas. Agrippa.

Christ forbiddeth to breake anie of the ten commandements.

The Pope saith, that he may breake the first and second; because that vnlie God is not to be prated vnto, but also saints: and that the images may be worshipped, and the crucifix, with the adoration of Latreia, aswell as the blessed sacrament.

Saints. Images. Crucifix. Mat. 5. 44

Christ ouercame his enimies.

Dandalus duke of Venice.

The Pope persecuteth his, as he did Dandalus, who was afterward the duke of Venice: for he caused an iron chaine to be locked about his necke, and him to come coupled euerie day with a dog vpon his knees, and to kneeling vpon his hands and knees, gathering crummes vnder his table, being spurned at with his feete and others, as they did the dog. Thus did the Pope long time, till that he gaue some part of his holines to him, and absolued him.

Christ blessed all, and cursed none.

Dist. 81. 3 46. mult.

The Pope curseth not onlie men, but also angels, according to this place of Paule to the Galat. 1. ver. 8. If an angel come to preach anie other gospell than that which we preach, let him be accursed. Gondisalnus cont. Num. 5. Gloss. dist. 19. nulli, & in cap. gener. de ele. lib. 6.

Christ restored mens liues, hands, and tongs.

The Pope cutteth them off. For Mancinellus a famous man, sitting vpon a white horse, made an oration against the Pope, before all the people, at the time of procession, proouing him to be antichrist. Wherefore the Pope caused him to be apprehended, and both his hands to be cut off. After he recouered, he made ano-

Iohn 11. 37. 43. Mancinellus.

another more vehement against him, then he caused his tong to be cut out of his head, and died thereof.

Christ is constant, and writeth things certeine, infallible, and agreeing one with another.

The Pope is vnconstant, writeth vntruthes, false things, absurd, vnreasonable, and one contrarie to another. For that which one affirmeth another denieth, and that one approueth, another condemneth.

Christ burned no man.

The Pope burned Hierome of Prage, and Iohn Hus a true prophet, in the yeere of Christ 1405.

Christ paied tribute. Matth. 22. 21.

The Pope refuseth. Christ obtained mercie for his.

The Pope can finde none (saith Platina) their sins be so abhominable, and the Popes holines to be gone from them to the emperour.

Christ cannot erre. The Pope doth.

Christ iustifieth vs of his meere goednes and mercie.

The Pope, not without his pardons.

Christ destroied idols, pulling them downe.

The Popes erect them, and through deceit, faineth them to speake, and worshippeth them.

Christ is a faithfull steward.

The Pope an vnfaithfull.

Christ exhorteth to peace. The Pope to warre.

Christ to vertue. The Pope to vice.

Christ doth require no mans riches.

The Pope doth require and rob like Agamemnon in Homer, Thimoboros, a deuourer of the people, & Verres in Catalina, a theefe, a poller, & a seller of the holie Ghost. Sure if he be demanded why he doth so, he answereth that it is lawfull for him to encrease his patrimonie of the church by anie meanes.

These with such like wrote Valla, a worshipfull senator of Rome, in the yeere of Christ 1405. or thereabout.

Christ thanketh his father, that he hath concealed the Gospell to his little ones.

The Pope is thanked of the deuil, that by his meanes so ma-

Hillet. in test. verita.

Barnardus. lib. nensis in the yeere of Christ 1555.

Marsil. patau.

Picus.

Mirandula.

Philip cunil. molin. 10. sellus. Plat.

Marcel.

Iulianus.

Card. fang. II.

Act. 19. 27.

Luk. 10. 21.

nie soules come downe to hell.

Illiric. in catal. This is contained in the epistle of Lucifer, to the Pope, and to the other of the spiritualtie about the yeere of Christ 1228.

The church of Christ is holie Jerusalem.

The Pope is adulterous Babylon, and Sodomiticall Rome. Gregorius Hemispurgensis, a doctor of lawe, and a senator of Norimberge in the yeere of Christ 1454.

Christ regardeth the soule of man more than al wordly riches:

The Pope careth more for ten shillings than 1000. soules.

Matt. 15.2 Christ abolisheth the commandements of men.

The Pope receiueth them.

The holie Ghost came downe vpon Christ in the likenes of a doue:

The Popes holie ghost an owle. The Popes holie ghost came downe vpon John the 23. of that name after their masse of the holie ghost in a councell holden at Rome, in the likenes of an ill fauored and prodigious owle, and flied al about howling, sate vpō a beame staring vpon the Pope. What a thing is this, said those holie fathers? The holie ghost is present with vs in the likenes of an owle. And in the next session the owle did the same till the councell was giuen ouer. Clemangis archdeacon of Bato, in the yeere of Christ 1416.

The Pope woorse thā Lucifer. Christ is the sauiour of soules: The Pope a murtherer.

Brigitta. Brigitta in the yeere of Christ 1370. she calleth the Pope a disperser of Christs flocke, more abhominable than Jewes, crueler than Juda, vniuster than Pilate, worse than Lucifer, that he turned the ten commandements in this one, Da pecuniam, giue me money. It is written that she sawe the virgin Marie saie to his sonne, that Rome was a rich field, and that Christ answered that it was, but rich with weedes, Zizaniis.

Iohn. 6.37 Christ saith, that whosoeuer commeth to him shal neuer perish.

Illiric. in cata. Iubilei. The Pope saith, that whosoeuer commeth to him, in the yeere of Iubile, though he die in the waie as he goeth, shal not perish, for he will command the angels to carie his soule vp into heauen without delaie, and with al expedition. He granteth also to euery one that commeth to Rome, to the Iubile, power to chose three or foure soules at their owne wil, and fetch them out of purgatory.

Soules out of purgatorie. Matt. 4.10 Christ saith, that there is but one God, and him onlie to be worshipped.

The

The Pope saith, that the sacrament of the altar is God, & therfore to be worshipped, Iohn Mutzeger in the yere of Christ 1384. Sacrament is God.

Christ is the author of concord.

The Pope of discord. Nylus in the yere of Christ, 1365. Nylus.

Christ wisheth to all men felicitie.

The Pope wisheth to them a pwle or bottomlesse pit.

This was the wish of Pope Martine the 4. of that name, in the yere of Christ. 1290. Nicolas debarrach. Hillir.

Christ ouercame and subdued the world by his doctrine.

The Pope, by money, discord, battell, craft, and malice, Abbas Vrsp. in the yere of Christ. 1199.

Christ teacheth true doctrine.

The Pope heresie. Crantzius. lib. 8. cap 8.

Christ breaketh not his promise, nor condemneth anie man, before that he pleadeth his owne case. Genesis. 3.

The Pope and his Legates burned Iohn Hus, and Hierom of Prage against their promisse, and the Emperours safe conducts, in the yere of Christ. 1415.

Christ openeth the waie to the kingdome of heauen: the Pope stoppeth it, & neither will enter himselfe, neither wil suffer other to enter, Wicliffe in the yere of Christ 1354. Bernard Lutzburg. 2. Tom. concil. in Sessi. 8. Constantienci. Polydor. Aug. lib. 19.

Christ and his worde excommunicateth none without a great cause. The Pope and his for euerie trifle, for the priestes tithes, for a pig, for a goose, for apples, and peares. And therefore saith Scotus in the yere of Christ 1300. dist. 18. men care not for his curse, it is despised, and counted for vile. Excommunicatio.

Christ left behind him when he departed no monie.

The Pope 25. thousand millions of Ducats. Mathæus Palmerius.

Christ is the true image of his father.

The Pope is an idoll, which hath eies and sæth not, eares, and heare not, as Robertus Gallus writeth in the yere of Christ 1290.

Christ had no earthlie possession. The Pope possesseth al: which possession to be giuen by Constantine, Marcilius Patauinus denieth: Valla confuteth it: Cusanus and Catalanus reprowue it, in the yers of Christ. 1496.

Matth. 20. ver. 26. Christ will haue no superioritie in bishops.

The Pope calleth himself the chéefe of al. Here I subscribe the wordes of Marsilius Patauinus, who was in the yere of Christ. 1324.

All bishops of like authoritie. Marsilius Patauinus. All Bishops should be of equall authoritie, neither should the Pope haue anie superiority aboue other Bishops, and much lesse aboue the Emperour, or other ciuill magistrates and gouernors: Summum iudicium debere penes esse verbum Dei: not onlie the Spiritualtie to be called to the councels, but also the Laitie, which are learned and godlie: the clergie and the Pope, to be subiectes to the Emperour: the church to be the congregation of the faithfull: Christ to be the head of the church: neither did appoint anie other vicar or Pope: Bishops to be elect of the church or clergie: priests to haue wiues: that Peter was neuer at Rome: the Popes Synagogue to be a den of robbers: the Popes doctrine to carrie men to eternall damnation. Thus much Patauinus.

Luk. 22. 25 Christ saith, that the kings rule the Gentiles: but it shall not be so among you. The Pope saith, that neither king, nor Emperour, hath anie power, authority, or iurisdiction, but of the Pope, neither can be of anie force, till they be annointed, consecrated, and crowned by the Pope, who hath full power aswell in things tēporall as spirituall. Thus writeth Lodouicus the 4. Emperour of that name, confuting the said presumptuous arrogancie of the Pope, Iohn the 22 of that name. Ludouicus Emperour.

Christ saith, that the sentence and iudgement of Caiphas and Pilate is vniust.

The Pope saith, that this sentence, whether it be iust or vniust, must be obserued, reuerenced, accepted, defenced, and feared. This errour the said Emperour refelleth with manie reasons and authorities.

Matt. 28. 18 Christ saith, that his father hath giuen vnto him all power.

Hillir. A noble Emperour. The Pope saith, that there is none superiour to him. Non habet superiorem. The same Ludouicus proueth that the Pope may haue a superiour in earth if he offend, by a councell he may be deposed and corrected.

Christ deposed no Emperour.

The Popes did manie, as Iohn the 23. of that name, deposed

Ludouike,

Ludouike in the yére of Chriſt 1314. he was excommunicated for an heretike, and ſciſmatike, he warred with three Popes the ſpace of 33. yéres: all the learned men in Europe were with the Emperour áginſt the Pope. Notwithſtanding bee curſed him, and commanded all prieſts, biſhops, kings, and princes, to rebell againſt him, in the yére of Chriſt, 1323. 3. Popes.

Chriſt commandeth to beware of ſuch as come in long goiwnes, and lambes apparell. Mat. 7. 15

The Pope admitteth none elſe to his orders. Helias Rubeus in the yére of Chriſt, 300. lib. 3.

Chriſt ſaith that his church is euerie where, whereſoeuer two or three be gathered in his name. Matt. 18. 20.

The Pope ſaith, that his is at Rome, and ſuch as beléeue in the Romiſh church. All ſuch as wrote againſt Waldenſis are of this opinion. Iacob Riberia. Hillir.

Chriſt his ſpirite in the Apoſtle willeth all men, euen euerie Rom. 16, 1
prelate and Pope, to obey the Emperours, and other magiſtrates.

The Pope anſwereth, that that text counſelleth men to doe ſo, but commandeth not. C. Soli. re. titu. de obedientia & Maioritate. Thus anſwereth the Pope Innocentius the third Emperour Baldione Paldiomus in the yére of Chriſt, 1205.

Chriſt ſought his owne: the Pope other mens. Chriſt homelie apparel and diet: the Pope gorgeous & ſumptuous. Chriſt peace: the Pope debate. Chriſt equitie: the Pope iniquitie. Petrus Bleſenſis writeth thus, and more in the yére of Chriſt, 1153. Chriſt ſhedeth no mans bloud: the Pope rather followeth Romulus in murthering his brothers, than Peter in feeding his sheepe. Adrianus the Pope of that name, and Iohn Sariſburienſis, in the yeere of Chriſt, 1150. Ant. tit. 17. cap. 1. 9. Molinæus. 11.

There reſorteth to Chriſt the poore in ſpirit, the ſimple of hart, the méke, and all the faithfull.

There reſort to the Pope in the yére of Jubile, proud prelates, auaricious archdeacons, couetous curates, dotish doctors, drunken dunſes, monſtrous monks, flattering friers, nice nunnes, curious curteſans, théeues, bawdes, brothels, adulterers, idolaters, with all the reſt of the wicked rable.

Arguments gathered by a yong man 40. yéres ago, out of certeine popish writers.

I doe not bring these arguments collected out of the Popish lawes and writers, for that they néed any confutation, but that men may learne with what stuffe and trumperie they confirme their errors.

The Papist obiecteth.

No man sinneth that is borne of God:
The Pope is borne of God:
Ergo the Pope sinneth not.
The first proposition is prowed by the first of Iohn, vers. 9.
The second is prowed by a Syllogisme in Barbara.
Euerie one that is holie, is borne of God:
The Pope is not onelie holie, but also most holie.
Ergo euerie Pope is borne of God.
The first proposition is euident.
The second is prowed by the Popes buls, which are more to bee credited than the Gospell: for the Pope may interpret the Gospell how he will, but no man may interpret the Popes buls.

I answer.

Euerie man sinneth.
The Pope is a man:
Ergo the Pope sinneth.
Ro. 3. 10. 11. 12. The first proposition is prowed by the 14. Psalme, vers. 3.
There is none that doth good, no not one.
I will prowe by a Syllogisme in Barbara, the second proposition.
Euerie creature reasonable and mortall, is a man.
Euerie Pope is a reasonable and mortall creature:
Ergo euerie Pope is a man.
The first proposition is prooued by the definition of a man.
The second proposition is prowed by Athanasius Creede, where

be

he saith, that Christ consisted of a reasonable soule, and a humane flesh. And by the first to the Corinth. 15. chapt. vers. 22. 54. Rom. 6. vers. the last. And Hebrues the 9. vers. 27. whereby euerie man is proued to be mortall.

Obiection.

He that can make God, is better than God.
The Pope can make God:
Ergo the Pope is better than God.
The Maior is proued by this principle of Logike.
The cause efficient is better than the effect.
The second proposition is proued by this Syllogisme.
That which a priest can doe, the Pope can doe.
The priest can make God:
Ergo the Pope can make God.
The maior of this argument is proued by the same principle of Logike that the other former argument was.
The second proposition is proued by this argument:
He that can make the sacrament of the altar, can make God.
The priest can make the sacrament of the altar:
Ergo a priest can make God.
The maior proposition is proued by this place: Hoc est corpus meum, quotiescunque feceris, &c. 1. Cor. 11. vers. 24.
The second proposition is proued by dailie masking, and by the words and deedes of manie a priest, who will not sticke to saie, that they haue made him an hundred times and no lesse.

I answer.

That consequently it followeth by these arguments of the Papists, that the Pope is better than God, and also elder than either God or the world.

Obiection.

He that can remit sinnes is God.
The Pope can remit sinnes:
Ergo the Pope is God.
The maior is in Luke the 5. verse 21.
The minor is proued by this argument:

He

He that can giue the holie Ghoſt, can remit ſinnes.

The Pope can giue the holie Ghoſt:

Ergo the Pope can remit ſinnes.

The maior is in the 1. Theſſal. 4. verſe 8. in the which place it is ſaid, that God giueth the holie Ghoſt, and as God can giue the holie Ghoſt, ſo can he remit ſinnes by his word. Luke 5. verſe 21. Solus Deus condonat peccata.

The minor is prouued by his orders giuen to prieſts, where he ſaith, Accipite ſpiritum ſanctum.

I anſwer.

He that cannot giue the holie Ghoſt is not God.

The Pope cannot giue the holie Ghoſt:

Ergo the Pope is not God.

The maior is prouued by an argument, Ex repugnantibus.

The minor I prouue thus: Rom. 3. verſe 23.

No ſinner can giue the holie Ghoſt:

The Pope is a ſinner:

Ergo the Pope cannot giue the holie Ghoſt.

The maior is prouued thus:

He that is not of God cannot giue the holie Ghoſt.

No ſinner is of God:

Ergo no ſinner can giue the holie Ghoſt.

The minor is prouued thus:

He that is not of God, is of the diuell.

He that is of the diuell, cannot giue the holie Ghoſt:

Ergo he that is not of God, cannot giue the holie Ghoſt.

The minor is prooued in the firſt of Iohn the 3. chapt. verſe 8. and the firſt of Iohn, verſe 18.

Obiection.

He that can forgiue ſinnes, is God.

The Pope can forgiue ſinnes:

Ergo the Pope is God.

The firſt propoſition is prouued by this text of Luke, chapter 5, verſe 21. Onelie God forgiueth ſinnes.

The ſecond propoſition I will prouue by an argument, a minore ad maius.

He can forgiue ſinnes, whoſe ſhoes can forgiue ſinnes.

The

The Popes shoes can forgiue sinnes:
Ergo he can forgiue sinnes.

I proue the Minor by the canon lawe, where it is written, that his shoes are of such authoritie, that if anie excommunicated person kisse them, his sinnes are forgiuen him. De con. A. c. Ecclesia de priuil. c. cum olim de maior. ac obed. c. illud.

I answer.

He that cannot forgiue sinnes is not God:
The Pope cannot forgiue sinnes:
Ergo the Pope is not God.

The first proposition is proued by the former text of Luke, cap. 5. verse. 21. Onlie God forgiueth sinnes.

The second proposition I will proue by this argument.

Who is conceiued in sinne, and borne in sinne,
Cannot forgiue sinne.

The Pope is conceiued in sinne, and borne in sinne:
Ergo the Pope cannot forgiue sinne.

The Maior is proued by the 21. verse of the 5. cap. of Luke.

The second proposition is proued by the 51. psalme ver. 5. Behold I was, &c.

He which can abolish Christs doctrine, and establish his owne, is better than Christ.

The Pope can abolish Christs doctrine, and establish his owne:
Ergo the Pope is better than Christ.

The first proposition is of force of it selfe.

The Minor is proued by the places of the canon lawe. Dist. 17. in gloss. de transl. episcop. quando persona.

And also by this Syllogisme.

He whose doctrine doth so far passe Christs doctrine, as the kernell the shell, the sunne the moone, and light darknes, may abolish Christs and establish his owne.

But the Popes doctrine doth so far passe Christs, as the kernell the shell, the sunne the moone, and light darknes:
Ergo the Pope may abolish Christs doctrine.

The first proposition is euident.

The 2. is proued by Guilielme de S. Amore in lib. de periculis nouissimorum temporum, ca. 8. and by Antilogia, and by Chaucer,

in

in the Romant of the Rose.

I answere.

Ye that doth abolish Christs doctrine, and establish his owne, is Antichrist.

But the Pope aboliseth Christs doctrine, & establisheth his own, ergo the Pope is Antichrist, and therefore not better than Christ.

The first proposition is proued by the 1. of John. 2. verse. 24. and the 1 of John 4. ver. 3.

The 2. proposition is proued by their owne writings, and preachings, for friers which are the Popes taile, in the yere of our Lord 1355. preached openlie, & made also a booke called Euangelium æternum, or Euangelium spiritus sancti, wherein they indeuored to proue that Christ was not God, neither his gospel euerlasting: but should onlie continue 50. yeres, and then theirs shuld take place, wherin was comprehended all superstition, idolatrie, as praieng to saints, purgatorie, walles, pilgrimages, &c.

Gulielmi de S. amore in lib. de picul. nouis. temp. ca. 3. and by Antologia, and Chaucer in the Romant of the Rose.

Objection

Ye that is doctor of both the lawes, I meane ciuill and common, is better than he that is doctor of neither:

But the Pope is doctor of both, and Christ of neither:

Ergo the Pope is better then Christ.

The first proposition is proued by the degrées of both his doctorships.

The second is proued by the authoritie of Baldus in Codice, who saith, that he is doctor of both lawes in authoritie, though not in knowledge.

I answere.

Some man that is doctor of neither lawe, is better than the Pope that is doctor of both lawes.

But Christ was some man and doctor of neither lawe.

Ergo Christ doctor of neither lawe, better than the Pope that is doctor of both lawes.

I proue the Maior by this argument.

Ye that is lesser thã Christ in knowledge is not so good as Christ.

But the Pope though doctor of both lawes, is lesser than Christ in knowledge.

Ergo

Ergo the Pope is not so good as Christ.
The Maior is proued a maiore ad minus.
The minor is proued by this Syllogisme.
He that knoweth not all things, is lesser than Christ in knowledge.
But the Pope knoweth not all things.
Ergo he is lesser than Christ in knowledge.
That Christ knoweth all, I proue by this argument:
He that is God knoweth all things.
Christ is God:
Ergo he knoweth all things.

Obiection.

He that is iudge both of quicke and dead, is either God, or as good as God.
The Pope is iudge both of quicke and dead:
Ergo the Pope is either God, or as good as God.
The assumption is proued in Bernard Lutzenburge, a Frier of great learning in the scriptures, and in Extra. Qui filii sunt legitimi. C. per venera. ext. de sententia excom. C. a nobis. & 24. q. 2. Papa constitutus est iudex viuorum & mortuorum.

I answer.

He that is to be iudged in the last day, is not the iudge of the quicke and dead.
But the Pope is to be iudged in the last day:
Ergo he is not the iudge of the quicke and dead.

Obiection.

He that can prohibite matrimonie is aboue Christ:
The Pope can prohibite matrimonie.
Ergo the Pope is aboue Christ.
The first proposition is proued by Matthew 19. ver. 6.
The second proposition, in extrauagant: de conuersi.
The conclusion is euident of y other, the Syllogisme is in Darii.

I answere.

He that prohibiteth matrimonie, is an infidell, and hath the spirit of errour.

The Pope prohibiteth matrimonie:

Ergo the Pope is an infidell, and hath the spirit of errour, and therefore Antichrist.

The first proposition is proved by Paule the 1. Tim. cap. 4. verse 1.2.3.

The Sumption or assumption the Pope affirmeth in his canon law, as I haue alledged before, and the conclusion is manifest, and the Syllogisme is in Darii.

Obiection.

That which other men are, the Pope is not.

Other men are sinners.

Ergo the Pope is none.

I answere.

That which other men are, the Pope is not.

Other men are Christians:

Ergo the Pope is none.

¶AN INTERPRETATION of the place of Paule 2. chapter to the Thessalonians, verse 2. which describeth Antichrist: I meane the Pope.

Except there come a departing first.

THEODORET calleth this departing, Antichrist, who shall seduce the worlde, and drawe men from the truth: who is the man of sinne, which usurpeth all the authoritie of the deuill: he is the child of perdition, because he destroieth himselfe and others. He shall sit in the Temple of God, which is mens minds, and shall sit the highest in all assemblies, councels, and places, and shew himselfe as a God. Some vnderstand this departing to be when the Romaine Empire began to decaie, in the time of the Emperour Heraclius, when the Turkes and Saracenes departed from the Romaine Empire vnto Mahomet, and followed the superstition, vanities, and subtill sect of the great Turke. Augustinus confesseth his ignorance in the vnderstanding of this place: Notwithstanding saith he, some meane by Antichrist the whole bodie of sinne, the whole Malignant church, with their captaine Antichrist, and so sit in the church, as though he were the onlie church, and nowe ye knowe, what withholdeth, and what is the cause of his delaie, and why that this pestilent member of Sathan doth not appeare, euen the Romaine Empire letteth, for till it begin to diminish, he shall not vtter himselfe, by the mysterie of iniquitie. Some vnderstand Nero, some heresies: by him that withholdeth, some vnderstand the Romaine empire, as Ambrose

The Pope is Antichrist.

Lact. 7. c. 25.

and others as I said before: some the grace of God, and the might of his spirit, some Gods appointment and decrée, who assigned Antichrists time, but Theodoret vnderstandeth it of the Gospell, which must be preached ouer all the world, Christs religion published ouerie where, idolatrie vanquished, false doctrine detected, superstition abolished, and then shall Antichrist appeare. Christ shall subdue this tyrant with the rod and breath of his mouth: Esaie. 11, vers. 4. euen by his word, and by godlie men expert in his law. The bodie of sinne is antichrist, false prophets, and false Christs. Matt. 7. verse 15. cap. 24. verse. 24. théeues and robbers. John the 10. ver. 1. Antichrists kingdome consisteth in ambition, domination, arrogancie, false doctrine, fables, visions, reuelations, pardons, and such other abhominations. The abhomination of desolation is knowne by notes of Antichrist, false doctrine, in this host, and that host, and in euerie altar, with his naturall bodie: he is knowne by tyrannie, by all maner mischiefe: he is the man of sinne: for he doth not onelie sinne himselfe, but also causeth other to sinne. For the Pope saith, that if he sell the whole world, he selleth but his owne, or if he carrie innumerable soules to hell with him, there may no man aske him why he doth so: hee is the childe of perdition, and man of sinne, bicause that he is a man indeed, and in mens nature, and taketh vppon him the operation of the diuell: for God elected Christ, who in his humane nature should redéeme vs, and bring vs to saluation, euen so doth the diuell chose a verie man, who should supplant, seduce, peruert and destroie, calling himselfe Christ and God, and auouching them to be false gods, whom before he reuerenced as true gods. The temple of God he calleth Christs church and congregation, where he will vsurpe the highest seate & place, boasting himselfe for God.

Matt. 24, verse. 24. Mar. 13, 6

Hierom in Daniel.

Antichrist shall neither be diuell nor fiend, but a verie man, in whom shall dwell whole satan bodilie. He sitteth in the church of God as God, hee shall persecute the godlie, change the lawes of God, and exalt himselfe aboue GOD, and compell all men, all lawes, all regions, to be subiect to his authoritie: he shall feigne chastitie, and continencie to deceiue men withall.

Hierom. in Daniel.

Gregorie the first of that name, calleth him the forerunner of Antichrist,

Antichrist, who taketh vppon him to bee an vniuersall priest, bi- Lib 7. dist
cause in pride and presumption hee preferreth himselfe before o- 15. Epi 30
thers, but this doth the Pope. Therefore he is Antichrist.

Gregorie calleth him Antichrist, who sendeth out his preachers Lib. 11. in
to teach, that the Sabboth day or sunday ought not to be laboured dist. 6. E-
vpon, and to follow the Iewes in obserning the rites of the lawe, pist. 3.
and so cause the Sabboth to be reuerenced: But the Pope doth Sunday.
this. Ergo the Pope is Antichrist.

After that Iohn in his Reuelation had described the first beast, which was the Romane empire, to bee a defacer of Christ, and a persecuter of the christians: hee inferreth the second beast to Reu. 13. 11
come out of the earth, sauoring of earthlie things: and hauing two hornes as the Lambe of Christ had, the one horne is the worldlie Two hornes.
kingdome of the Pope, which consisteth in vsurping. For he called himselfe a king, and not onelie a king, but also created kings and emperours and vsed them. The other horne is the priesthood of the Pope. For hee hath authoritie in heauen and earth, and therefore hath two keies, the one for heauen gates, the other for hell gates. Two swords, the one to subdue the emperours withall, the other to rule the clergie. He and his giue the holie Ghost, and grace, and therefore in auricular confession, in his pardons, in making of priests, he speaketh like a dragon, euen like the diuell, who seduced Adam, and made him offende against all the commandements. He doth grant miracles, he maketh fire to de- Reu. 13. 13
scend from heauen. Frier.

By fire is vnderstanded the holie Ghost, and the Pope promiseth to giue the holie Ghost, ingining of orders, saieng: Receiue ye the holie Ghost.

Moreouer, there is no sinne so horrible, no offence so grieuous, Excommu-
which he will not forgiue for money. By fire may be vnderstood nication.
his thundering bolt of cursing and excommunication, wherby he did strike the Monarchs, princes, and kings of the earth. He that will not worship the image of the beast, which is the dominion, prerogatiue, and authoritie of the Pope, shall be murthered by him and his proctors.

The image of the beast is his authoritie, ceremonies, candles, Image of the beast.

Sacra-

Sacraments, Hosts, Wafecakes, Housling, Priests, Friers, Nunnes, Moonks, Heremites, Religious men, Purgatorie Pardons, Penitentiaries, Curtesanes, Masses, Dirges, Abbots, Beades, Beadrols, Crosses, Coniurings, holie Bread, holie Water, holie Salt, Palmes, holie Bloud of Hailes, praiers for the dead, Limbus patrum, Limbus puerorum, praieng to Saints, superstition, Idolatrie, Images, Idolles, Pilgrimages, Rosaries, Ladies psalters, and Regina cælorum, Aue Maria stella, Bulles, Extreame vnction.

The Pope Antichrist.

I will so plainly declare the nature of Antichrist, and in such sort, that you shall vnderstand that the Pope must needs be Antichrist. There were onely sixe monarchies from the deluge to the end of the world. The first the Assyrians: the second the Babylonians, or Chaldees: the third the Medes or Persians, the fourth the Grecians or Macedonians: the fift the Romanes and Germanes: the sixt is the Pope and the Emperour, which are diuided out of the whole Romane Empire, before it was diminished.

Dan. 2. Sixe Empires.

Daniel doth not touch the Empire of the Assyrians, for it was past before his time, and this image was séene at Babylon. What needed any prophesie of a thing that is past. Neither is there any prophesie of a thing that is past, but of a thing to come. And therefore faith Daniel: God shall shew to the king thinges to come. The head of this image signifieth the monarchie of the Chaldees and Babylonians: the siluer brest and armes, the Medes or Persians: the bellie and thighes of brasse, the Grecians or Macedonians: the legges of iron were the Romanes, who subdued all the world: the foote of iron signifieth the Pope, who breaketh the power of the Emperour as iron doth the clay. For the Pope had all Europe at his commandement, he crowned Emperours, and hee deposed them, he warred against them, and subdued them: he possessed Italie, and thrust the Emperour into Germanie. Let vs declare how the Pope, who is signified by the féete of iron, did subdue the Emperour, who was named by the foot of clay. Gregorie the first Pope of that name, in the yéere of Christ. 600. writeth, that it had béene offered diuers times that the Pope of Rome might haue béene called the vniuersall bishop, but none of them would take it vpon them, nor vse that word & title. Notwithstanding

The head of the image.

The Roman empire the Pope.

Epi. 30. l 6
Epi. 77, 80
lib. 7, 196

ding the same Gregorie enuieng against Iohn the Patriarke of Constantinople, who would haue béne called the vniuersall Bishop signifieth to the Emperour Mauricius, and to his wife Augusta, that Rome should chalenge that honor and superiority, and that it was iniquitie to depriue the successour of Peter, of that honour considering that it was said to Peter, thou art Peter, Et super hanc petram ædificabo Ecclesiam meam. Wherein Gregorie offended double, first in misvnderstanding, or rather perverting the place and words of Christ, meaning by the rock, Peter, when as Christ is the rocke, & Peter but a member derived from the rocke, as of Christ, christians: secondly that he gaue occasion to his successors to chalenge & aspire to that superiorities and dignitie. Cursed Phocas in the yere of Christ 605. killed the good Emperour Mauricius with his wife and children, and at the request of Boniface made the seate of Rome, the chiefe seate of all churches, & that the Pope of Rome should be preferred before all others. And although that Phocas a most damnable Emperour, who killed his master & Emperour Mauricius, gaue this preeminence to the Pope of Rome, notwithstanding he could not be elected without the assent of the Emperour of Constantinople, and the Exarch of Italie, & of the people of Rome. Constantinus the 4. Emperor of that name, granted to Benedictus, the 2. Pope of that name, in the yere of Christ 685. that the Pope might be elected without the assent of the Emperor of Constantinople, or the Exarch of Italie, onlie by the Clergie and people: and in the yére of Christ 1063. in a Councell at Mantua, where Berengarius was compelled to recant his opinion of the sacrament, it was decreed that the Pope should be only elected of the Cardinals, without assent of any others: now began the Popes to doe all, to rule all, and compell all Emperours, kings, and princes, to their orders, and to be subiect to them. Gregorie the 3. Pope of that name, about the yére of Christ. 695. resisted the Emperour of the east. Leo the 3, who had caused all maner of images to be pulled down and burned, and them that would not doe it to suffer death, this Gregorie resisted: this excommunicated Leo: this caused the images to be worshipped more than euer they were.

Pope Zacharias in the yére of Christ, 743. caused the king of France

Math. 16. Christ is the rocke. Diago. 805 Phocas. Bonifac. 3.

The Popes first preeminence. Constantius the 4. Emperour. Benedictus 8 Pope Sabellicus. En 8. lib. The Pope ruleth all. Gregorie the 3. resisted the Emperour Leo. Sab. Eu. 8. li. 8. Eutro. li. 21 Vrsp. in Leone. plar. Zachari. the Pope.

France called Clipericus to be made a monke, and placed one Pipin by the meanes of the nobles of Fraunce, and made him king, who enriched the Pope. Thus Zacharias the Pope with his successor Stephen the 2. Pope of that name, did pardon and absolue Pipinus with the rest of the nobilitie of Fraunce of their oth, and obedience which they ought to the king Chilpericus latelie deposed. Thus Stephen did first ordaine that he and his successours should be borne on mens shoulders. Carolus magnus succeded his sonne Pipinus, and in the yeare of Christ. 800. was created and crowned Emperour by Leo the third Pope of that name. Ludeuicus succeded his father Carolus in the Empire of the west, and enriched the Pope Paschalis and his successours exceedingly. For he with his grandfather Pipinus, and his father Carolus, gaue to the Popes aboue 60. Iiandes, Countries, Cities, shires, townes, dominions, and prouinces, which are repeated in Campanus and others. Otho magus the Emperour of the Germaines, in the yeare of Christ. 938. gaue all these that his predecessours had giuen to the Pope for his soules health, for his sonnes soule, and for his forefathers soules. After this time the Pope toke vpon him all worldlie dominion and power, also of heauen, hell, and purgatorie. No man may iudge the Pope, nor his doings. Causa 9. quest. 3. C. patet. The Pope may iudge all, and none the Pope: Neither may anie man dispute of his doings. 17. quæst. 4. c. si quis suade. dist. 79. c. extremo. What if the Pope should corrupt manie by his example? Pope Boniface answereth this dist. 40. 4. si Papa. If the Pope shall carrie innumerable people by companies with him into hell, and there to be plagued for euer, no man may reprowue him: because that he that iudgeth all, may be iudged of no man. In eadem dist c. 2. If the Pope be accused, his predecessour is sufficient. After Pipinus and Carolus the first Emperour of that name, the Pope ruled all, crowned Emperours, deposed them at his pleasure. Insomuch that John the 12. Pope of that name, in the yeare of Christ. 962. (which John was killed taken in adulterie) gaue this oth to Otho the first Emperour of the Germaines, dist. 63. To thee, my Lorde John Pope, I king Otho do promise thee, and sweare by the father, and the sonne, and the holie Ghost, and the tree of the holie crosse, and by

Pipinus. Blond. 10.

Stephan the 2. pope Polyd. 4. c. 16.

Carolus Magnus.

Ludouic.

Volater. li. 3. Geogra.

Otho magnus.

The Pops power.

The Pope may not be controlled.

The Emperours oth to the Pope.

by the relikes of saints, that it shall come to Rome, I will exalt the Romish church and hir gouernor, & 12. quest. 4. Clericus. In the time of Otho the 3. emperour of the Germanes, it was decreed by parleament that none of the stocke and line of the Romanes should euer be emperor, but onlie some of the Germanes. And therefore Gregorie a Saxon the first Pope of that name, granted that the emperour should be elected by seauen electours, which were the Duke of Saxonie, Countie Palatine, Marchio Brandeburgensis, the bishop of Mense, Colonie, and Treuers, and the king of Bohemia, as arbiters, in the yere of Christ, 995. Here may you see how that out of the Romane empire, the Germans empire and the Popes are deriued. The Pope had the whole in effect, and the emperors were but at the Popes pleasure. For the Pope had the marrow, and the emperour the bones: the Pope the corne, the emperour the chaffe: the Pope was the sun, the emperour the moone, who taketh his light and might of the Pope. The Pope had Italie, Sardinia, Sicilia, Naples, and in a maner all. The emperour Germanie, but alwaies subiect to the Pope. Where it is in Daniel that they shal be ioined togither by mans seede, it is meant that they shall be as it were both one, but they shall not be otherwise ioined than iron can be with claie. By mans seede is meant that vnfaithfull knot of amitie, which was, and is betweene the emperour and the Pope, which was meere dissimulation. For we see that the emperours were compelled for feare to obey the Pope, as in treading of the Henries & Fredericks, with Lodouike and others. How oft did Honorius, Gregorie the 9. and Innocentius take truce with Fredericke the 2. and euer brake their promise. This was Humanum semen, and the Popes empire, as I said before, which rose out of the Romane empire, & began then to be reuealed and made manifest, when he tooke vpon him to make emperors, & deposed them at his plesure. Notwithstanding he wrought secretlie before in all the Popes in a maner. And that the Pope is antichrist Paule proueth, bicause he sitteth in the temple of God, & taketh vpon him to search mens consciences, and for that purpose he made auricular confession to knowe euerie mans thought. And therefore Boniface brought out two swords on a solemne feast daie, in the yeere of Christ,

Otho the third.

Gregorie the fift Pope of that name.

Electors.

Mans seede.

Crant. 3. 8. c. 36.

2 swords.

Christ, 1030. whereby it is manifest that the Pope is head both of the spirituall and temporall sword and dominion. The temple wherein the Pope sitteth and raigneth, is the whole member of them that beare the name of christians, though they be the church of antichrist, whom he gouerneth and ruleth: for to sit in this place is to rule. Wherefore here you se that the Pope doth inuade the kingdome of Christ, as Christ prophecied. They, saith he, meaning the Popes, shall come in my name, and saie, I am Christ: that is, I am king and head of the church. How can Paul call the church of Christ, the church of antichrist? How can the temple of God, be called the temple of antichrist? If the Pope had called this temple the temple of antichrist, al men wold haue abhorred him. But Paule calleth it as the Pope doth, the temple of God, declaring that the Pope would call his synagog and malignant church by a glorious name, to delude the people, as he calleth his doctrine euangelium sempiternum, & euangelium spiritus sancti. And the Saduces call themselues righteous men: notwithstanding they were most vnrighteous. And the Popes to alter their names to deceiue the people: for if he were impious, the calles him Pius: if nocent, Innocentius: if a malefactor, a Bonifacet: if vnmercifull, Clement: and thus they called vice vertue: and twined blacke into white. In like maner now ỳ Iewes call themselues the people of God, who are not his people. The Pope vsurpeth that name as he doth in calling himselfe Christs viegerent, and that his priests in confession sit in Gods seat. It may be obiected that Mahomet is antichrist, whose storie elsewhere I haue noted vpon Daniel. I answere, that he sitteth in that temple, that calleth it the temple of God, but denieth Christ: neither doth he secretlie or openlie call Christ his God, but onlie a prophet, neither commeth he out of the Romane empire, but rose only of himself: neither sitteth he at Rome: neither taketh he vpon him to forgiue sin. But the Pope calleth secretly himself God in ỳ he presumeth to forgiue sin, ergo the Pope is antichrist. No man can forgiue sin but God onlie: the Pope presumeth to forgiue sin: ergo the Pope is he that sitteth in the temple of God, boasting himselfe, triumphing aboue al that is God. The Turke began in Arabia; the Pope at Rome. The Pope is a false Christ.

Saduces

Dolyd.

Obiect. Mahumet

Pope. What, is a false Christ.

that is such a one as boasteth himselfe to haue the same authoritie that Christ had, when he was in earth; that faineth himselfe to doe all that Christ can doe, and more, as to make of iniurie iustice, of nothing something, to restore a defamed man to his name againe, and such other things like vnto these. Neither is euerie euill christian antichrist, but he onlie is antichrist that faineth himselfe to doe all that Christ can doe; to be his vicegerent in earth, to sit in his place. Neither is the Turke that antichrist that vsurpeth all that is God: but worshipped of the Turkes as a saint; as of late men did worship the virgin Marie and other saints. Neither can the Iewes or Turkes be false Christs or antichrists, when they doe not faigne themselues to worship Christ as the sonne of God, he that refused Christ, cannot, nor will not receiue a feigned Christ. Neither is he antichrist or a false Christ, that is an enimie to Christ. But he that vsurpeth the power of Christ, that maketh himselfe equal with Christ, or aboue in some points, and notwithstanding would seeme to be a christian in words, though he denie him in deedes. Is not he a false Christ, a fained Christ, a pseudo Christ, that would seeme to defend Christ outwardlie, and yet peruerteth all his lawes, deforeth them to serue his fantasie, abrogateth them which he liketh not, and maketh new of his owne, and dispenseth with the lawe of nature, with Peter, Paule, Christ and his Gospell.

¶ The Pope holdeth some part of euerie heretike that hath beene since the world began.

AS Sathan the subtil serpent perswaded Eue to eat of the fruit forbidden: so the Pope compelleth his church to eat the raw flesh and carnal bodie, bones and soule of Christ in the sacrament, which is forbidden.

Matrimonie condemned.

2 With the Adamians, who denied and condemned mariages in priests: this did Leo the 9. Pope of that name, in the yeare of Christ 1050. Crantius lib. 4. cap. 43. And Pope Paschalis in the yeare of Christ 1100. John Til.

Lutz. in Picardo. Stewhouses. Agrippa art. Bocca in nouellis.

3 With the Adamites, who vse women and curtisans in common, which is declared by their stewhouses, which are lawfull for al men. For the diuines of Louane defend them as good, lawfull, and necessary. Quoniam polluitur sacerdotium matrimonio, non meretricibus. For priesthood is polluted with matrimonie, but not with harlots. Minus est malum scortari, quam nubere, It is lesser euill to go on whorehunting, than to marrie Agrip. art. 22. & art. 16. vt habetur in c. si concubina de sent. excom. & grat. 34. dist. dicentes, homini Christiano qui non habet vxorem, loco vxoris liceat habere concubinam: A christian man that hath not a wife, it is lawfull for him to haue a concubine. Neither say they, doe priests and monkes abiure or forsweare incontinencie, but mariage. Non abiurat incontinentiam, sed matrimonium. Sixtus the 4. Pope of that name, builded stewhouses of both the kinds, in the yeare of Christ 1474. O horrible Sodomie. Paule the 3. Pope of that name, registred 45000 whores, that paied euerie moneth a pension or tribute to the Pope, which did rise yearelie to 450000. ducates. Mant. 2. fast.

Agrippa art. Mant. in Alphonso. Paul. 3 Euseb. cap.

Si pudor in villa, si non patiantur eadem
Et villæ vomicas, vrbs est iam tota, lupanar.

4 With the Ophites, who said that the serpent which supplanted Eue, inuented the knowledge of good and euill.

They

They nourish aquicke serpent, which, when the priest doth coniure and inchant, commeth out of hir den: then they binde togither their oblations & sacrifices sanctified by the serpent, whom they cal Christ, so do our priests inchant a hostcake. With Caine that killed his brother Abel. With Judas that betraied Christ whom their adherens worship, bicause that Judas did well in betraieng Christ, or else we could not haue bin saued: no more saie the papists we could be saued without the crosse, and therefore we worship it, and make it a saint, and dedicate a daie to it, and worship it, with the adoration of Latria, Lutz. Cortes. in lib. 3. sent. dist. 3. Th. Aqui. The crosse

5. With the Pharisies, who seperated themselues in apparell and religion from others. And they obserued the sabaoth day superstitiously, as the papists doe saint Sunday. They gaue leaue to a man to put awaie his wife for anie cause, and the Pope likewise for money will dispence, and alleadgeth at the least twelue causes, and Iohannes de turre creuata manie one. They gaue to the temple rather than to their parents, and so doe the papists. Pharisies. Read an homilie of matrimonie.

6 The Saduces denied the immortalitie of the soule, and so did Pope Leo the 10. of that name, and the life to come. Bembus l. The Saduces said that it was in our owne will to doe well or euill: the papists that it cannot be proued by scripture that a man needeth the grace of God to doe good. Occam writeth this, Agrip. art. 2. Saduces no life to come. Free will.

7 The Essees, Manaches, Abelonians, and Agapetes, refuse marriage, and to be saued by their owne works, so do the Popes. Essees works.

8 Theudas was a rebell, Act. 5. 36. so were the most part of the Popes to their emperour. Rebels.

9 Simon Magus was a coniurer and a nicromancer, so was Siluester the 2. Anno. do. 1002. John. 19. 1004. John. 20. 1008. Sergius. 4. 1010. Benedi. 8. 1013. Jo. 12. 1024. Bene. 9. 1040 Siluester. 3. 1046. Grego. 6. 1048. Grego. 7. &c. Simon solde the holie Ghost: these the holie Ghost, Christ, heauen, hel, purgatorie, Mantuan lib. cal. Venalia Romæ. Nicromancie.

Templa, sacerdotes, altaria, sacra, coronæ,
Ignis, thura, preces, Cælum, est venale deusque.

10 The Ebionites denie that Christ was before the virgin Ma-

rie

rie, the papists doe the like, for they saie that there were none saued, no not Adam, as did the Tatians, but that all went to hel, till Christ came and haried hell, Pant. Thomas, Iohn de tur. cre. &c.

Nicolaits. Fornication a thing indifferent

11 The Nicolaites would haue mens wiues, and adulterie, and fornication to be a thing indifferent: so do the Popes, who saie that single fornication is no sin, and licet habere fœminam semel in mense ad expurgandos renes: si non caste tamen caute, and Sodomie to be diuinus opus, Ioh. 2. casa cardinal. Petrus Aretinus.

Images.

12 Gnostikes had images of Homer, of Plato, of Aristotle, of Pythagoras and such others, of Paule and Marcellina, and placed these images besides Christs image, and worshipped them: and doe not the papists worship the image of Christ, Marie, and Iohn: Cense them, kisse them, reuerence them, offer to them, kneele to them, saie the Lords praier, enioined by their ghostlie fathers, which all men knowe.

Matrimonie. Tertu.

13 With the Tatians they saie that matrimonie is as euill as whoredome.

The Pope forgiueth sinnes.

14 Marcus and Helchitus a follower of Valentinus, take vpon him to forgiue sins, to giue grace and the holie Ghost: and doth not the Pope the same?

15 The Montanistes, and Priscilians gaue libertie for men to forsake their wiues: and so do the Popes.

Mariage filleth hell.

16 They say with Hierax that chastitie filleth heauen, and mariage hell.

17 They hold with the Audeans & Anthropomophits, that God is of like shape with men: & do not the papists paint the father an old man, with a long white beard, & the holie Ghost like a doue?

Rome the church.

18 The Donatists said that the church was no where but in Africke: the papists at Rome, and onlie there where the Pope ruleth.

Free will.

19 They defend free will with the Donatists, Pelagians, and Anabaptists.

Idolatrie.

20 With the Colliridians they worship the virgin Marie, they offer to hir, they call hir the queene of heauen.

21 They saie with Montanus, Apelles, and Cataphriges, that Christ ascended without a body: for they say he is inclosed in a litle round cake inuisibly, and with Montanus they appoint fa-

sting

king dates.

22 Seuerus said that a woman was the worke of the deuil, and the vpper part of a man of God, but from the nauil downe of Sathan: and therefore they that marrie doe fulfill the works of the deuill. Pope Innocent the 8. auouched the like saieng, that they that were married could not please God. Qui in carne sunt, Deo placere non possunt. Seuerus.

23 Marcellus the bishop of Ancira, affirmed that the kingdome of Christ should haue an end. Friers in Paris preached in the yere of Christ 1255: that Christs Gospell should then haue an end, and the Popes should take place, called sempiternum euangelium: and Christs they compared to the shell, theirs to the kernell: theirs to the sunne, Christs to the moone: theirs is the light, Christs to darknes. They deny Christ.

24 With the Donatists and Circumcellions they burn bookes, yea they burne sacred Bibles, and persecute the readers thereof with fire and word.

25 The Pope like Genserics, Honorius and Transmundus being Arians, and kings of the Vandales, persecuted the christians. The church of Christ neuer persecuteth, but is persecuted, the Popes church persecuteth, and was neuer persecuted, ergo it is not the church of Christ. Hilarie. Persecution.

26 With Seuerus bishop of Antioch, he curseth all his aduersaries. Cursing.

27 With Anastasius the emperour he worshippeth a Quaternitie, the father, the sonne, and the holy Ghost, and Christs bodie in the sacrament.

28 John of Constantinople desiring to be called the vniuersall bishop, is condemned for an heretike: what then shall we call the Pope, who will not onlie be called the vniuersall bishop, but also wil be the head of the militant, & triumphant church, to haue rule in heauen ouer the angels, and archangels, in hell ouer the damned soules, and ouer the sælie soules in purgatorie? Supremus.

29 The Pope Marcellinus was an idolater.

30 Pope Anastasius was a Nestorian.

31 Pope Liberius an Arian.

32 Manie of the Popes were murtherers, ruffians, desperates, coniurers, nicromancers, warriers, patricides, blasphemers, Atheists, Antichrists, &c.

¶ A

A Description of the Pope, by H.I.

Though Poets pen hath fables feigned
Of monsters maruelous:
Who differing far from common kind,
were thought prodigious.
As Briarchus who had hands
an hundred as they tell,
And spit fyre from fiftie mouths,
like flashing flames of hell:
Though Ephialtes with Otbus
of natures fierce and fell,
Did striue with strength of stretcht out arms
In Ioue his throne to dwell.
Who heaped hils on mountaines high,
Ossa on Pindus backe,
And placed Pelion on them
the starrie skie to sacke.
Though these twa impes of ouglie shape,
whose father Neptune was,
Growing nine inches euerie month,
in bignesse mounts did passe.
Though Poliphemus were as huge
and ouglie as the rest,
Who for his strength and sturdines
might match him with the best.
And though Chimera a monster were,
of three conioind in one:
The first a lion, next a goate,
and third a fierce dragon.
Though Minotaurus were as huge
and monstrous in effect,
Whose sundrie shape with nature fell
his parents did detect.
Though Cerberus that churlish cur
and three hell headed hound
A monster rare, with other more,
which are in writers sound.

Though

Though theſe I ſate vnſeemelie ſhapes
foule faſhioned out of frame,
Dame nature made this monſterous,
as we haue learnd by fame.
Yet I can ſhew more monſtrouſneſſe
compriſed here in one,
Who for his huge prodigioufneſſe
may match them all alone.
But this is neither God nor man,
as he himſelfe doth tell,
Ye is a meane betweene them both,
yet rules both heauen and hell.
In purgatorie puts to paine,
in earth he beares great ſwaie,
The heauenlie angels at his call
are readie to obaie.
Ye can forgiue men ſins on earth,
and ſeiſe hell hounds by poſt:
And he can loſe from lothſome lakes
damned ſoules and grieſlie ghoſts.
Ye is a God the papiſts doe
affirme with wonders mo,
Whoſe beaſtlie bodie being blaſd,
iudge you if he be ſo.
His head a harmefull helmit is
of poiſon peſtilent,
His eies are like to flames of fire
that are from Vulcane ſent.
His eares they truſt all trifling tales
and credit blaſing bute,
And ſuch againe as will not heare
the iuſt and humble ſute,
His noſe doth ſnuffe forth helliſh fumes,
his tong is ſting of death,
His face of miſchefe mirrour is,
and poiſoned is his breath.

His teeth doe gnawe the blessed bones
of such as are elect,
His mouth doth babble blasphemie,
and Gods word doth reiect.
His throte an open sepulchre,
doth swallow euerie houre
The sillie shéepe, and woolues doe spare
the lambes for to deuoure.
His breast, a chest, and coffer is
of all iniquitie,
His armes are strong, princes to strike
if they not Christ denie.
His filthy fingers nimble are,
to scratch for néedlesse gaine:
Which will be sure to snatch a share
though other take the paine.
His legs are swift to shed the blood
of innocents giltlesse,
His féete are readie, emperours necks
to tread downe and oppresse.
His bodie is Pandoras boxe,
which plagueth yoong and old,
And he prodigious antichrist
whose déedes of John are told.
Which beast although that he be strong,
yet stands on slipperie ground:
For him this booke doth flatlie foile,
and vtterlie confound.

FINIS.

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